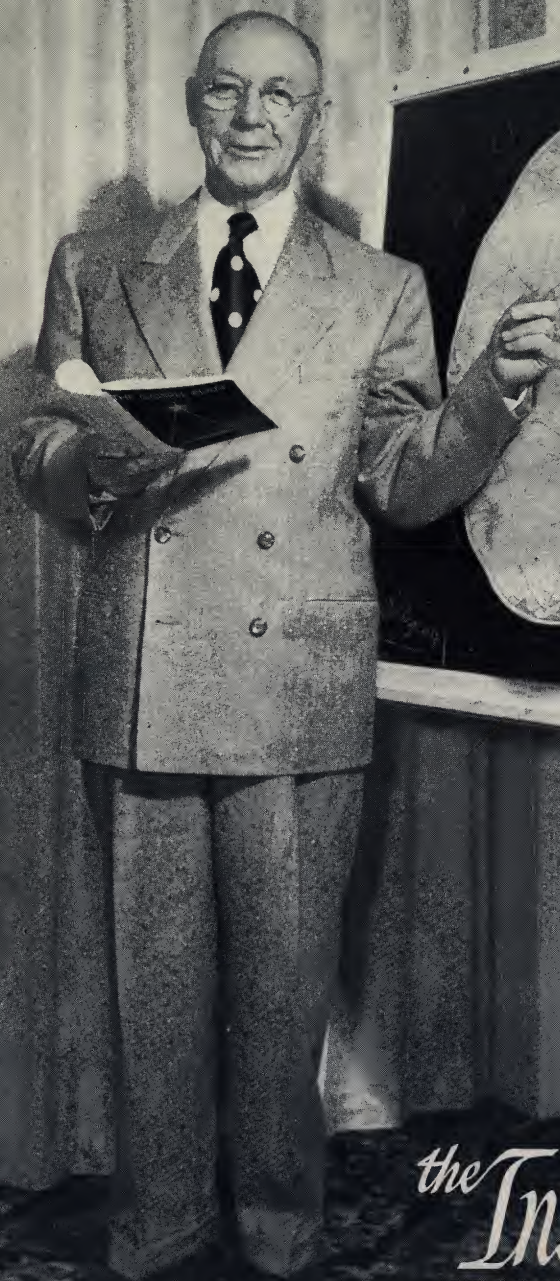


Sept. 1952



the
Instructor

SEPTEMBER 1952

the Instructor

September 1952
Volume 87 Number 9

Official Organ of the Sunday Schools of the Church of Jesus Christ of Latter-day Saints.
Devoted to the Study of What to Teach and How to Teach According to the Restored Gospel.



OUR COVER

This issue of *The Instructor* features the use of teaching aids in making Sabbath School lessons live better. Pictures and blackboards and other devices that teach the Restored Gospel through the eye are generally used in Sunday School departments for younger children. Too often these aids are overlooked in the teenage and adult levels.

A gospel doctrine teacher who demonstrated the value of making lessons endure longer through the use of maps, the blackboard and other visual aids is featured on the cover. He is S. F. Stephenson of Riverton First Ward near the southwest corner of Salt Lake Valley. He has been a Sunday School teacher for twenty-five years. He encourages class discussion but continuously brings comments onto the beam of the lesson objective. A large classroom attendance averaging about eighty each week, is one of Elder Stephenson's many teaching rewards.

Photo by Ray G. Jones

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Publishers: Deseret Sunday School Union, 50 North Main Street, Salt Lake City 1, Utah. Published the first of every month at Salt Lake City, Utah. Subscription price \$2.00 a year, in advance, single copy 20 cents. Entered at the Post Office, Salt Lake City, as second class matter. Acceptable for mailing at special rate of postage provided in Section 1103. Act of October 3, 1917, authorized on July 8, 1928. Copyright 1952, by the Deseret Sunday School Union Board. All Rights Reserved. The Instructor is not responsible for unsolicited manuscripts, but welcomes contributions. All manuscripts must be accompanied by sufficient postage for delivery and return. Fifteen day's notice required for change of address. When ordering a change, please include address slip from a recent issue of the magazine. Address changes cannot be made unless the old address as well as the new one is included.

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YOUR *INSTRUCTOR* WILL BE MORE USEFUL THAN EVER

THERE is good news today for the Sunday School worker who subscribes to *THE INSTRUCTOR*. Constantly on the alert for ways and means to make *THE INSTRUCTOR* help you do a better job of teaching or conducting a Sunday School, the general board is happy to announce one more feature to make *THE INSTRUCTOR* an even more valuable aid.

In previous years, when copies of *THE INSTRUCTOR* have been bound, the Deseret Sunday School Union has always provided a fine index for the year. This feature will be included again this year. The index will be enlarged, as it was last year, to make it more useful than ever. In addition to the comprehensive index of the material, this year all material will be indexed and cross indexed according to subject matter. Indexing according to author and title has been the standard practice previously, but with the index now being classified according to subject matter, material on almost any subject will be more easily found and thus more readily available. But remember—this feature will only help you if you have your copies of the 1952 *INSTRUCTOR* bound or at least intact.

As you undoubtedly have observed, the improved *INSTRUCTOR* is constantly becoming more valuable to every member of the Sunday School faculty—teacher, officer, or stake board member. Each succeeding issue of this monthly magazine, published for the sole purpose of helping all Sunday School workers conduct better Sunday Schools and present better lessons, provides more helps to the workers in all departments. The issues for the year 1952 are full of helps, not only for the lessons and Sunday School program of 1952, but for future years as well, and the wise superintendent or Sunday School teacher will make provision to have these copies of *THE INSTRUCTOR* on hand for future reference.

The best way to keep your past copies of *THE INSTRUCTOR* working for you is to bind the twelve issues for the year. The Deseret Sunday School Union will be happy to take care of the details of having your 1952 *INSTRUCTORS* bound if you so desire. All you have to do is send the twelve copies of *THE IN-*

STRUCTOR to the Deseret Sunday School Union office, 50 North Main Street, Salt Lake City 1, Utah, together with three dollars and twenty-five cents (\$3.25). The Sunday School office will have your 1952 copies of *THE INSTRUCTOR* bound into one volume and returned to you. Three dollars is for the binding, and the twenty-five cents is to take care of the handling and postage necessary to return the beautiful bound volume to you.

When *THE INSTRUCTOR* is bound for you there will be included, at no additional charge, a valuable, enlarged index that will enable you to locate any material you want immediately and with a minimum of effort; also a copy of the Convention *INSTRUCTOR*, as long as they last.

For each ward that achieves the goal of 100% subscriptions for every officer and teacher of the Sunday School in the ward, the Deseret Sunday School Union will bind a volume of *THE INSTRUCTOR* free. If your ward achieves 100% subscriptions, all that is necessary to get your copy bound is to report that there is an *INSTRUCTOR* subscription in your ward for each officer and teacher in your Sunday School and send the names and addresses of all ward members subscribing. The volume of *THE INSTRUCTOR* will be bound and inscribed with the name of your ward and returned to your ward for your Sunday School library at no charge.

This is a great opportunity to have the bound *INSTRUCTOR* included in your library. Plan now to be sure your Ward has 100% subscriptions so you can have this valuable addition to your library.

Stake boards will also be given a free bound volume of *THE INSTRUCTOR* if each ward in their stake and the stake board has subscribed 100%. Stake superintendents follow same instructions as given to the ward superintendent.

Bound with this copy of *THE INSTRUCTOR* is a blue "tear sheet" with coupons on it to make it easier for you to have your copies bound, to subscribe to *THE INSTRUCTOR*, or to obtain the free binding for your ward library. Be sure to take advantage of this offer—and make *THE INSTRUCTOR* more useful.

THE
INSTRUCTOR

PROVIDES

MORE HELPS!



TRUE EDUCATION: THE PARAMOUNT PURPOSE OF A FREE PEOPLE

By President David O. McKay



*Now Morn, her rosy steps in the
eastern clime
Advancing, sow'd the earth with
orient pearl.*

—Milton

IF I WERE to apply the entrance of well-trained youth into the streaming ranks of humanity to that poetic picture of the breaking upon the world of the effulgent light of morning, you would accuse me of making a strained comparison, of attempting to give to education an unmerited, over-estimated value.

Yet, when I picture thirty million under-graduates and pupils in our public schools, I can but think that if every graduate and every child were influenced even in a slight degree to seek a higher and better life, the moral tone of our Nation would be improved, and the foundation of our government made more secure.

Of course, the annual influence of that army of young people upon society is indeterminate and some may claim comparatively infinitesimal, but infinitesimal or not, it is an influence which howsoever imperceptible, is constantly raising or lowering the moral and intellectual standards of communities.

*Who knows what earth needs from
earth's lowest creatures?*

*No life can be pure in its purpose
and strong in its strife
And all life not be purer and stronger
thereby.*

—Owen Meredith

Our Nation is facing stupendously critical problems, not the least of which is the present-day indifference toward the need of better training and proper education of Youth—America's most precious asset, her greatest safeguard, her most important, most potentially profitable enterprise!

Students enter school primarily to gain economic or social advantage. But this aim is not always achieved,

nor is it, nor should it be, the highest purpose of education. However, we must not underestimate the value of obtaining an education for a livelihood. Education for economic advancement is a good investment for the individual as well as for the State. The United States as a Nation is still young, but its brief history is replete with striking examples of the value of its free public school system even as a financial investment.

**"AMERICA'S greatest safeguard
is proper education."**

Here, for instance, was a son of a slave entering Iowa State College, having worked his own way through the grades, high school, and three years at Simpson College. Four years later, he took his degree in Agriculture. His work so impressed the authorities that they appointed him a member of the College Faculty. Soon thereafter he refused a tempting offer of \$100,000 a year. As a child, frail and undernourished, he earned a living by doing odd household chores. His adopted parents wanted him to get an education, but offered him no money. The handicapped boy's primary purpose was the same as that of every other child in America; namely, to gain economic and social betterment—to broaden his means of gaining a livelihood. Experts say that this man (Dr. Washington Carver) has done more than any other living man to rehabilitate agriculture in the South. Since 1898 the industry which he fostered has grown until it now runs into more than sixty million dollars a year.

No, I do not in the least disparage this aim, nor criticize our public school system for planning to make possible its realization. But education for a livelihood is not the highest purpose of education. "The fal-

lacious belief," writes Dr. Robert M. Hutchins, formerly Chancellor of the University of Chicago, "that education can in some way contribute to vocational and social success has done more than most things to disrupt American education. What education can do, and perhaps all it can do, is to produce a trained mind. . . . It is principles, and everlastingly principles, not data, not facts, not helpful hints, but *principles* which the rising generation requires if it is to find its way through the mazes of tomorrow. No man among us can tell what tomorrow will be like. All we know with certainty is that it will be different from today."

To train childhood along these conventional lines there was expended on education, including high schools, during 1950, *five billion* dollars.

At first thought this seems to be a great sum of money—as much as the American people spend on horse racing every year! In that same period it is estimated that crime and criminals cost the government five times that amount. This is a state of affairs that reminds one of Joseph Malin's "The Fence or the Ambulance,"

*Better guide well the young than re-
claim them when old;
For the voice of true wisdom is call-
ing;*

*To rescue the fallen is good, but 'tis
best*

*To prevent other people from fall-
ing."*

*Better close up the source of tempta-
tion and crime*

*Than deliver from dungeon or gal-
ley,*

*Better put a strong fence around the
top of the cliff*

*Than an ambulance down in the
valley.*

Law enforcement agencies reported that about fifteen per cent of those arrested and finger-printed involved young people under twenty-one years of age. Patriotic citizens, clear-thinking men look with apprehension and foreboding upon this increasing tendency of youth toward delinquency and criminality, and with commendable zeal and enterprise put forth every effort to foster counteracting and uplifting organizations.

Let us face clearly and forcefully the fact that the paramount ideal permeating all education in the grades, the high school, through college and the university, should be more spiritual than economic.

I am but repeating what we all know and feel when I say that our country's greatest asset is its manhood. Upon that depends not only the survival of the individual freedom vouchsafed by the Constitution and Bill of Rights, and all other ideals for which the founders of the Republic fought and died, but the survival of the best that we cherish in present-day civilization throughout the world.

Only through proper education can these fundamental principles become fixed and guiding influences in the lives of human beings. Our educational system will radiate such principles just to the extent that we employ in our public schools, high schools, colleges, and universities men and women who are not only eminent in their particular professions, but loyal to the Constitution of our land, influential as leaders, noble in character.

Imagine what it would mean to the national integrity of America if every one of the half million

graduates, in addition to his having earned his diploma, he could cherish the memory of a noble teacher of whom throughout the years he could say as a Chief Justice of the Supreme Court of the United States said of one who influenced his university career—"I admired him for his learning, loved him for his goodness, profited greatly from both. He believed that scholastic attainments were better than riches, but that better than either were faith, love, charity, clean living, clean thinking, loyalty, tolerance, and all the other attributes that combine to constitute that most precious of all possessions—good character."

In his appreciation of the instructor who wielded the most influence in his life, this leader of men is but echoing the sentiments expressed by Ralph Waldo Emerson, reputedly the wisest American—"Character is higher than intellect; a great soul will be fit to live as well as to think." The most potent influence in training our youth to cherish life, to keep their word of honor, to have increased respect for human kind and love of justice, is the life and personality of the teacher. Dr. Ralph Macdonald rightly portrays as follows the high class of men and women whom youth should have as leaders and exemplars: "The teachers of our young must be strong and vigorous; keen of intellect, balanced in outlook, superior in personality traits, deep-rooted in their spiritual foundations. They must have a passionate devotion to human freedom, and be anchored to an abiding faith in the improbability of man. To such an outstanding personality must be added education and the heritage of the human race, with a loving understanding of human growth and

development in the precepts of democracy, in the lure of the school, and in the skills of teaching."

The contribution of general education to the industrial and commercial greatness of the country is obvious on every hand—in research laboratories, in increased productivity of farms, in achievements of electrical, physical, chemical, engineering sciences, in harnessing, either for the benefit or destruction of man, the boundless force of atomic energy—but what true education has done, and may do to awaken in the human heart a sense of the end and aim of human existence on this earth, what it has done to raise the standard of citizenship, how it has helped to make living happier by contributing to the prosperity, peace, and security of our country, are beyond evaluation!

I look upon all recipients of true education as individuals and groups radiating an influence that makes less dense and ineffective the darkness of ignorance, of suspicion, of hatred, of bigotry, avarice and greed that continue to envelop in darkness the lives of men. Of course, to quote Newel Dwight Hillis: "Not all men are of equal value—Not many Platos—only one, to whom a thousand lesser minds look up and learn and think. Not many Dantes: one, and a thousand poets tune their harps to his and repeat his notes. Not many Raphaels; one, and no second. But a thousand lesser artists looking up to him are lifted to his level. Not many royal hearts—great magazines of kindness. Happy is the town blessed with a few great minds and a few great hearts. One such citizen will civilize an entire community."

MUSICAL AMERICA HONORS

SUNDAY SCHOOL GENERAL BOARD MEMBER

ALEXANDER Schreiner, Tabernacle Organist, has again been named among the nation's top radio artists in the 1952 poll of the New York magazine *Musical America*. The balloting in this poll represents the judgment of eight hundred and fifty music critics and newspaper editors throughout the United States and Canada.



This honor has been accorded Elder Schreiner for his music on the Tabernacle choir and organ broadcasts, and he has received this recognition seven times in the nine years during which the poll has been conducted. He is the only Utah who has ever been included in this list of the nation's musical elite.

The current poll names a total of twenty-four artists. Among others named are Arturo Toscanini, Mitropoulos, Flagstad, Marian Anderson, Arturo Rubinstein, Jascha Heifetz and E. Power Biggs.

A FATHER'S BOY

I'VE a wonderful boy, and I say to him, "Son,
Be fair and be square in the race you must run.
Be brave if you lose, and be meek if you win;
Be better and nobler than I've ever been.
Be honest and noble in all that you do,
And honor the name I have given to you."

—Hugh M. Pierce.

EDUCATION FOR WORLD UNDERSTANDING

EDITORIAL

By Milton Bennion

PARENTS, educational administrators, and teachers may well discuss together the kind of education of most worth to the younger generation. All will doubtless agree that good character is the first requisite. This, however, must be conceived in its positive and social aspects, not merely as individuals in isolation from their fellows.

Toward this end, study of history and other social studies are important. Emphasis should be given to human geography—a study of the nationalities and races of mankind. This is very essential to world understanding.

Many people regard a person of another race or nationality as queer and inferior to their own nationals. Even within the United States one who speaks with a New England accent may be discounted by westerners and southerners. These differences may be overcome by liberal education.

To become efficient members of the community it is essential that young people master their mother tongue. A youth should be able to speak and write fluently and correctly. This ability can best be acquired by practice under criticism for correction of errors, rather than by emphasis upon technical grammar.

City and consolidated rural schools may well provide instruction in at least one modern language. In America, for practical reasons, Spanish and German may be preferred. Those who have mastered Spanish may more easily acquire other romance languages. Those who have mastered German may more readily learn to speak Dutch or Scandinavian languages.

Latter-day Saint parents may be especially concerned because a high percentage of their youth will go on missions and many of these to Spanish or German speaking peoples. The missionaries to English speaking people, may, other things being equal, be much more efficient if they speak correctly and fluently.

Colleges and universities will, of course, make study of other foreign languages available. Look-

ing toward present and future needs these may include any of the following: Russian, Japanese, Chinese, Arabic, and Hindu in addition to other European languages—French, Italian, Dutch, and Scandinavian languages. A language should be pursued long enough and put to use soon enough to be of practical value. Language study merely for mental discipline may well give place to more practical studies.

“Not to learn of things remote from use obscure and subtle, but to know that which before us lies in daily life is the prime wisdom.”

—John Milton, educational reformer

Good character and human worth, in general, are under the skin and may be found under any color.

For none of these iniquities come of the Lord; for he doeth that which is good among the children of men; and he doeth nothing save it be plain unto the children of men; and he inviteth them all to come unto him and partake of his goodness; and he denieth none that come unto him, black and white, bond and free, male and female; and he remembereth the heathen; and all are alike unto God, both Jew and Gentile.

—Book of Mormon, 2 Nephi 26:33

It has long been recognized that science is international in character. The exception is due to the perversity of human nature manifest in international war and threat of wars. Science properly contributes to individual and community health, physical and mental, to increase in quantity and quality of food, and to all other requirements of modern civilization. The only obstacles in the way of its doing so are want of world understanding and good character in its broadest terms.



PRESIDENT MCKAY

Arriving in Copenhagen, Denmark.

“EVERY minute has been glorious!”

So wrote David Lawrence McKay, assistant general superintendent of Sunday Schools, from Oslo, Norway, midway point of President David O. McKay's recent tour of Europe, to Wilford M. Burton, a member of the Sunday School general board.

Glorious it was, not only for the President who was seeing and learning firsthand how the missions of Europe are progressing—and glorious for the nearly 40,000 European Saints who were seeing and hearing firsthand words of inspiring counsel, instruction, admonition, and advice from their “prophet, seer, and revelator,” but also it was glorious for the great announcement made at the conclusion of the tour that a temple to the Most High God would be erected at Berne, Switzerland, so that the Saints of Europe could have a temple in which to accomplish the holy ordinances of temple work, both for themselves and their kindred dead.

“It was a glorious experience, too,” Brother McKay's letter indicated, “to see Father's enthusiasm at getting back home in Scotland and the reception given him by the Saints and citizens of Glasgow and Edinburgh.”

When President McKay landed at Glasgow Airport, seventeen hours out of New York, in the late afternoon of June 2, he was making his fourth visit to his “native heath,”

EUROPE'S SAINTS, RULERS

GREET PRESIDENT MCKAY

By Harold Lundstrom

the land of his father, Patriarch David McKay. The President had been there as a missionary in 1897-99. Two decades later, in 1920, he again visited Scotland when he circled the world with President Hugh J. Cannon in the interest of the Church under assignment by the First Presidency. His third visit was made on May 7, 1922, while he was serving as President of the European Mission.

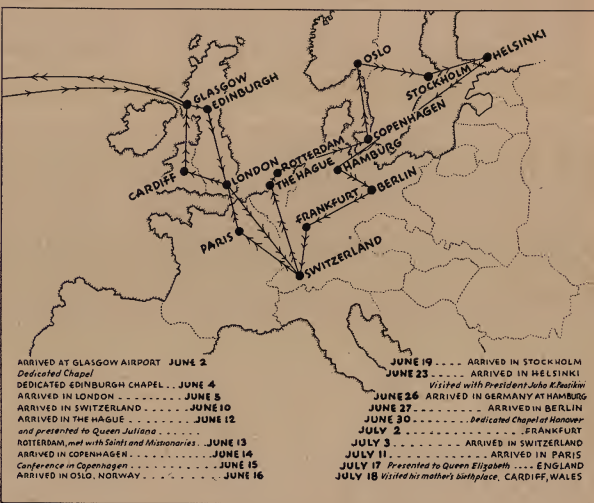
Now on his fourth visit, accompanied by his wife, Emma Rae Riggs McKay; his son, David Lawrence; and his daughter-in-law, Mildred C. McKay, the President was back again with devoted Scottish Saints and friends, some of whom had known him as a missionary sixty years ago.

Going from the airport, the President's party with their hosts, Elder Stayner Richards, Assistant to the

Council of the Twelve, and Mrs. Richards, went to the new Glasgow Branch chapel. Three hundred persons overflowed the building to see the President and hear him pronounce the dedicatory prayer.

Two days later, on Wednesday, June 4, President McKay addressed the members of the Edinburgh Branch and dedicated its new chapel.

Thursday morning, June 5, the Church leader and his party arrived in London. There he spent several busy days attending to special business matters, meeting with the members of the Church, counseling missionaries, doing a bit of sight-seeing, and holding conference sessions on Sunday attended by approximately a thousand members of the British Mission.



Itinerary of President McKay's European Tour

"London," wrote Brother McKay, "was no less exciting than Father's Scotland. We were fortunate to arrive just in time to hear of the announcement of the coronation and see the pageantry that went along with the 'trouping of the colors' in the annual commemoration of the Queen's birthday."

Switzerland was next on the President's itinerary. There, on the afternoon of June 10, 1952, a special meeting of mission presidents was held. There were present President McKay, President Stayner Richards of the British Mission and Assistant to the Quorum of Twelve, President Golden L. Woolf of the French Mission, President Samuel E. Bringhurst of the Swiss-Austrian Mission, and David L. McKay, who acted as secretary of the meeting.

At the meeting it was announced formally that the First Presidency and Quorum of Twelve had decided to erect a temple in Switzerland. After long and prayerful deliberation, the group unanimously agreed that Bern, the capital of the country, had more advantages for a temple site than any of the other cities proposed. Other cities particularly mentioned in the discussion were Zurich, Basle and Geneva. Brother William Zimmer, a prominent architect of Basle and first counsellor to President Bringhurst in the Swiss-Austrian Mission, was then called into the meeting and advised of its purpose, and invited to accompany the group to Bern, where many tentative sites had already been quietly chosen by President Bringhurst and others working under his direction. The site was unanimously agreed upon and directions were left with President Bringhurst and Brother Zimmer to take steps toward its acquisition. For obvious reasons this part of the trip was not mentioned in Brother McKay's letter.

He further wrote: "We received word that Queen Juliana of The Netherlands would receive Father a day earlier than the day which he had anticipated arriving in Holland; so, after some excitement and a hurried trip to Zurich, we caught a plane and landed in Holland in time for Father and Mother to be received by the Queen. They were deeply impressed with her graciousness. She had refreshments prepared for them, and they sat down and talked for more than half an hour, and when they arose to leave,



President and Sister McKay with Brother and Sister David L. McKay reach New York.

she urged them to stay, saying that she had all afternoon.

Continuing his letter, Brother McKay said, "We stayed at a hotel at Scheveningen, one of the noted resorts of Europe, right on the beach. Our windows faced on the North Sea, and we could hear the waves each night. Believe it or not, we didn't even get time to walk along the shore or see the beach other than from our windows so busy were we, going around looking for locations for chapels and inspecting the chapels already built.

"We did have an interesting banquet at The Hague with one hundred fifteen enthusiastic missionaries, who presented a delightful program before Father's talk to them."

In Rotterdam the President addressed a gathering of a thousand Saints from all over Holland in an overflowing meeting held in the Palace Building.

At Copenhagen on Saturday afternoon, "We were met at the airport by two hundred members of the Church who greeted us with, 'Come, Come Ye Saints,'" Brother McKay reflected. "President and Mrs. Edward H. Sorensen and Elder William M. Hansen obtained permission to come out and meet us right at the plane. The American flag, by special permission, was flying along with the Danish flag on Father's arrival. The singing in the airport drowned out all the public announcements of arrival and departures of airplanes. The press notices in Copenhagen were very favorable."

Meetings in the modern chapel at Copenhagen were well attended and spiritual.

Next came Oslo, Norway, where the President and his party arrived

on Monday, June 16. Among his many appointments in Norway was his seeing the famed raft, *Kon Tiki*, on which Thor Hyerdahl and a crew of five floated with the current 4100 miles west from the shore of Peru, South America, to the Marquesas Islands. That was five years ago and proved a theory that Hagoth of the Book of Mormon could have accomplished the same trip and that Polynesians could be descendants of Lehi.

The successful meetings held at the mission headquarters at Oslo were attended by local Saints and friends of the Church, and by a visiting group of tourists from Utah.

In the late afternoon sunlight of Thursday, June 19, the President's plane landed in Stockholm, where he attended the special and annual M.I.A. Youth Conference among many other important meetings.

From Sweden the President flew to Finland and made history as the first Church president ever to visit that beautiful and northern land country. That date, June 23, also marked the seventy-fifth anniversary of Mrs. McKay's birth. It was celebrated by a birthday dinner at Helsinki. Over five hundred Saints and friends crowded the conference session at Helsinki. This infant mission, only five years old, has shown a remarkable growth. During his stay President McKay met with President Juho K. Paasikivi of Finland.

Hundreds of Saints were assembled in Hamburg to welcome and hear the President upon his arrival in Germany, where chapels were later dedicated at Berlin and Hanover. He later visited Berlin and

(Concluded on page 263.)



"THE VOICE OF GOD AGAIN IS HEARD"

SUNDAY SCHOOL CONFERENCE ADDRESS

By Hugh B. Brown.

MY DEAR Brothers and Sisters:

I feel very humble and subdued as I rise to participate in this beautiful and impressive presentation of one of the greatest stories ever told. Humbly I pray that your faith and mine may secure for us a continuation of the spirit we have enjoyed while these young people have spoken and sung to us. It is a continuation of the spirit of our great Conference just concluded. It seems to me that if the Committee of the General Board had waited until after the General Conference to choose a theme for this evening, they could not have chosen better than they did.

Why Thought Incredible?

Our theme, "The Voice of God again is heard," is an announcement, a proclamation, which since it was first made by the Prophet has been met with derision, contempt, opposition and bitter persecution. Some charge blasphemy against any who dare to assert that God would condescend to speak to men. The Prophet who first announced the Heavenly visitation was shocked and amazed by the attitude of professed believers in the Bible. We who now bear testimony to its truth, meeting as we do with scorn and ridicule, are led in the light of Bible history to ask with Paul of old—"Why should it be thought a thing incredible?" This has always been God's method of communicating with His children—direct personal revelation. He spoke to Adam before The Fall, to Enoch, to Noah, to Abraham and Moses and to all the prophets from Moses to Christ.

Our Heavenly Father on the banks of the Jordan River acknowledged and introduced His Son by audible announcement at the time of the Savior's baptism. The resur-

rected Christ appeared to the Apostles and others, dispelled their doubts by calling attention to the physical evidences of His immortal body, which still bore the wounds of the crucifixion. Later He appeared to Saul of Tarsus on the way to Damascus; to the two men on the way to Emmaus, and to others.

And A Child Shall Lead Them

The story* which these children have told us tonight is a true story. I told it once to a statesman in England, a learned man who had not previously heard the story of the First Vision. He listened attentively and critically, and then he said: "If what you have told me is true, it is the greatest message that has come to this earth since the angels announced the birth of Christ," and then he added reverently, "I hope it may be true."

In a world so torn asunder as is our world today, in a world where millions of young people, of ages corresponding to our own Sunday School boys and girls, are actually being taught in their homes, schools and from public platforms that there is no God; where people are forbidden to attend church or even to pray; where God and religion are hated as arch-enemies by the rulers of nations; where science has placed in the hands of tyrants such power as was never before available to man, power to annihilate our civilization; surely in such a world and at such a time we need the comfort and assurance of the Voice of God.

Almost every speaker from this rostrum, from the opening of our conference by President McKay, has made reference to these conditions and has inspired us with faith and hope and courage. We are sustained by the knowledge we have or

*The story referred to by Brother Brown will appear in a subsequent issue.

Him and of His interest in us, by His assurance that it is His work and His glory to bring to pass the immortality and eternal life of man.

Of Transcendent Importance

The message of the First Vision was thought by our Heavenly Father to be of such transcendent importance that He did not entrust it alone to angels and heavenly messengers, but He, the God of Heaven, came personally and brought with Him His Son, Jesus of Nazareth, whom He introduced. So important did they consider it that they appeared to a young prophet who was foreordained to this calling and through him established Their Church and set up an organization which will finally triumph and prevail over all opposition.

To this I humbly bear testimony. I am convinced, after having spent part of two world wars in Europe, that the only answer to world conditions today is the answer that comes through the Word of God. This answer assures us that He is still in control of the affairs of the world, and that finally truth will triumph.

What a glorious opportunity for us who are Sunday School teachers or teachers of religion in colleges or seminaries; what a challenge to us, knowing what is going on in the world, to offset the evil effects of wicked indoctrination by counter-measures, to meet the challenge with the positive, heartening statement: "There is a God, He has spoken again, and is still in command."

Men may organize leagues or covenants of nations in an effort to establish peace—and they have our prayers—but perhaps they should be reminded that, "If God build not the house they labour in vain who build it." We believe and hope the time will come when national

boundaries will be no more, when there will be international peace and good will; but we believe it can only come "When the kingdoms of this world shall become the Kingdoms of our Lord and of His Christ."

Greatest Possession

To this end we are sending forth our missionaries and calling upon the peoples of the world to hearken to the message of this glorious theme. Humbly I bear witness to you tonight that I know personally, as I know I live, that God has spoken again. He has been good enough to give me a personal and individual testimony of that truth for which I humbly thank Him. I esteem it the greatest possession of my life.

Glad Tidings of Great Joy

Following the First Vision, there were subsequent visions and revelations—the coming forth of the Book of Mormon—in which the Voice of God is heard not only from one prophet but from many prophets and from a multitude of people speaking out of the dust, bearing witness that God lives and that Jesus is the Christ. Many of these revelations are contained in the Book of Doctrine and Covenants. Here we have messages of hope, of assurance of final victory, of "glad tidings of great joy." One sample paragraph must suffice to illustrate:

"Now, what do we hear in the gospel which we have received? A voice of gladness! A voice of mercy from heaven; and a voice of truth out of the earth; glad tidings for the dead; a voice of gladness for the living and the dead; glad tidings of great joy. How beautiful upon the mountains are the feet of those that bring glad tidings of good things, and that say unto Zion: Behold, thy God reigneth! . . . Let the mountains shout for joy, and all ye valleys cry aloud; and all ye seas and dry lands tell the wonders of your Eternal King! And ye rivers, and brooks, and rills, flow down with gladness. Let the woods and all the trees of the field praise the Lord; and ye solid rocks weep for joy! Let the sun, moon, and the morning stars sing together, and let all the sons of God shout for joy! And let the eternal creations declare His name, forever and forever! And

again I say, how glorious is the voice we hear from heaven, proclaiming in our ears, glory, and salvation, and honour, and immortality, and eternal life; kingdoms, principalities, and powers!"—D. & C. 128:19, 23.

Yes, Latter-day Saints, teachers of religion, Sunday School workers, go out and tell the youth that these things are verily true; teach them not only names and dates and places, but assist them to get a personal and individual conviction of the reality, the personality, the nearness of God.

" . . . and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust."

—Isaiah 29:4.

We sang tonight "The morning breaks, the shadows flee, Lo! Zion's standard is unfurled; the dawning of a brighter day majestic rises on the world," and at the close of our meeting I understand we are to sing "The Voice of God again is heard, the silence has been broken; the curse of darkness is withdrawn, the Lord from Heaven has spoken."

Personally, I thank God that I was permitted to live in this great age, difficult though it is, because I see the possibilities of the future and have faith in the ultimate outcome. Owen Seamans has said in verse what I feel tonight:

"Ye that have faith to look with fearless eyes

Upon the tragedy of a world of strife,

And know that out of death and night shall rise

The dawn of ampler life,

"Rejoice! Whatever anguish rend the heart,

That God has given you the priceless dower

To live in these great times and have your part

In Freedom's crowning hour;

"That you may tell your sons who see the light

High in the heavens, their heritage to take;

I saw the powers of darkness take their flight—

I saw the morning break."

God bless the youth of Zion that their souls may be attuned to the spirit of this inspiring message; that their eyes may be opened to the glories of the future, and that they may be given stamina and courage to meet and conquer whatever may be instigated by agents of the Adversary to impede or thwart the purposes of our Heavenly Father; I humbly pray in the name of Jesus Christ. Amen.

Sunday School Conference Address, Sunday, April 6, 1952—By Hugh B. Brown, Former Member Deseret Sunday School Union Board.

EUROPE'S SAINTS, RULERS GREET PRESIDENT MCKAY (Concluded from page 261.)

addressed Saints behind the Iron Curtain by radio.

The party went back to Switzerland for a seven-day visit. At this time further negotiations were made for the temple site. Then the party went on to Paris, France, for more special mission conferences. Nine countries had been visited in Europe.

President McKay returned to Great Britain where he further visited in Scotland, and paused at the birthplace of his mother in Wales.

President McKay's party returned to Salt Lake City on Saturday, July 26. Judged from every angle indeed, the tour of Europe by President McKay was a glorious contribution to the building up of the Church, to the faith of the European Saints and emphasized the inspirational and divine leadership of a modern day prophet-leader.

OUR GUESS

I do not think the Providence unkind That gives bad things to this life of ours;

They are the thorns whereby we, travelers blind, Feel out the flowers.

—Author Unknown.

"Drinking is a problem of common interests and, therefore, action against drinking is a responsibility of both society and the individual."

—Gurney Nelson, Jr.,
Ohio Wesleyan University.



ORIGIN AND PURPOSE OF THE ARTICLES OF FAITH—II

By T. Edgar Lyon

WE believe that men will be punished for their own sins, and not for Adam's transgression.

Practically all Christian bodies, whether Catholic or Protestant, were committed to a belief that taught that the so-called "fall" of Adam was the greatest calamity that had ever come to any of God's creations. As a result of this catastrophe, according to their doctrines, all mankind had become tainted with an inherited sin that was commonly spoken of as "Original Sin." From this doctrine had arisen the doctrines of infant damnation and its accompanying practice of infant baptism, which was designed to remove this supposed inherited "taint." It depicted all humans as depraved beings who were by nature enemies of God and all that was good. Because of this depravity no man could do good in and of himself, and was therefore "a child of wrath" and "a lost soul." A further elaboration of this doctrine had led most Christian churches to teach that all mortals were plunged into sin and could be saved only by God's determining to save them from this sinful state induced by the "fall." This idea in time gave rise to the doctrine of Predestination.

The creeds of the dominant New England churches contained detailed teachings concerning these doctrines. Their catechisms for instructing the young had many questions and answers designed to teach persons preparing for Church membership the intricacies of these apostate doctrines. Certainly, the statement of Jesus Christ, as recorded by Joseph Smith, is very descriptive of such beliefs "... that all their creeds were an abomination in his sight . . . they teach for doctrines the com-

mandments of men, having a form of godliness, but they deny the power thereof."

But the orthodox New England Christians were not without their dissenting bodies. Many liberal theologians had attacked the doctrine of predestination as being out of harmony with the character of God. Baptists were making inroads into New England Calvinism and were denying infant damnation, and decrying the practice of sprinkling instead of a complete immersion. The Methodists had many missionaries at work among the New England states. One of their chief doctrines was the denial of predestination and the insistence upon the doctrine that man was possessed of a free will to seek after salvation and even perhaps aid somewhat in its accomplishment.

Joseph Smith, in the second Article of Faith, placed the Latter-day Saint Church in the ranks of those who advocate free will. For the Christian reader of these articles there would be no doubt where the Latter-day Saints stood on this controversial issue that was such an explosive force in the old-line Christian churches. It indicated that this Church of the Restoration had discarded man-made doctrines and was holding to a positive belief in the fact that each person was responsible for his salvation, in keeping with New Testament teachings.

3. We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

The apostate doctrine of predestination had led Christianity into another error of belief. The very fact that this doctrine limited salvation to those who were predestined to escape the damnation caused by Adam's "fall," denied the univers-

ality of the redeeming effects of Jesus' atonement. This doctrine of the "limited atonement" had become part of the teachings of all the major Christian denominations except some of the Methodist bodies. However, some thinking people down through the ages had seen in it a stumbling block to their faith in God. They could not see how a just God could limit salvation to a portion of his children when the sins for which the remainder were being damned had come about as a consequence of an act over which they had no control and in which they had no part.

Out of the New England schools of divinity came a number of religious leaders who openly denounced the doctrine of the limited atonement. They boldly rejected the teachings of the "Fathers" of the Church in this respect and particularly turned against the teachings of John Calvin. Their efforts were devoted to the advocacy of the principle that the atonement of Jesus took from *all* mankind the consequences of the "fall" of Adam and placed all mankind in a state of possible salvation. Their opponents called them "Universalists" because of their belief in the universality of the atonement of Jesus. Universalism became a major issue within the American Christian churches in the first half of the Nineteenth Century. It was an extremely prominent theme during the years 1831 to 1841 and led to schisms within numerous churches. Most of the traditional Protestant bodies vigorously opposed it, and ordered its advocates out of their pulpits.

It was in the midst of this controversy that the Prophet Joseph Smith issued the Articles of Faith. He realized that Christian people in the eastern portions of the country would desire to know the attitude of the Latter-day Saints concerning this vital issue. The third

article in his list placed the Church he had restored to earth in the category of accepting the universality of the atoning results of Jesus' sacrifice. He did not, however, ally this Church with the Universalists or their principles. Many of their beliefs he rejected, but agreed that in this one respect they had recovered a basic concept of ancient Christianity.

4. *We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost.*

Between 1825 and 1845 American Christian churches had been greatly agitated by a movement headed by Alexander Campbell. Coming from the Old World to America as a Scotch-Irish Presbyterian minister, he had soon left the Presbyterian Church because of his rejection of the doctrine of infant baptism. Accepting a position as a Baptist preacher, he had continued in this position for some time, but gradually commenced to preach doctrines that were not acceptable to the Baptists. He declared that the true church was not to be found anywhere on earth. He advocated the discarding of all prayer books, catechisms and creeds and an acceptance of the Bible as the sole guide for Christian living. He asked all churches to unite in a common quest for a restoration of the Primitive Church and the gifts and powers that were present in apostolic times. These could be attained, he taught, by revelation, if human beings would do all in their power to prepare the way for God to give the needed blessings. He advocated that the Bible taught that Christianity rested on four foundation stones, namely, faith, repentance, immersion baptism, and the Holy Ghost conferred by the laying on of hands. It was, he insisted, possible for all people to accept and practice the first three of these Christian forms. He denied, however, that anyone could lay on hands to confer the Holy Ghost as no minister of the gospel possessed this power. It could only come, he affirmed, by a new revelation from God, by which means the divine authority necessary for this ordinance could be acquired. His plan advocated that if

all Christians would unite on the first three items he suggested, and would then sincerely beseech God for this additional gift, God would respond by granting new revelation and visions to accomplish the fourth objective.

Alexander Campbell's movement grew up within the Baptist Church, but many of the Baptists rejected his ideas and desired to have nothing to do with his movement. He and his followers commenced to call themselves "Reformed Baptists" in the latter part of the second decade

"I THATCHED my roof when the sun was shining and now I am not afraid of the storm."

—George F. Stivers

of the Nineteenth Century. Soon, however, they were forced out of the Baptist Associations and they then took upon themselves such names as The Church of Christ, Disciples of Christ, the Christian Church, or Church of the Disciples of Christ. Their opponents, however, called them "Campbellites." The movement attracted to it thousands of followers and many men of unusual leadership ability. Among the group who were engaged with him in this work were Sidney Rigdon, who was one of his two chief assistants, Parley P. Pratt and Orson Hyde. These men were full-time preachers for the "Campbellite" movement.

When the New England author sought information concerning "Mormonism" for his projected history book, the issue of the "Campbellites" was a burning question. It had now become well-organized, was publishing a periodical, had thousands of adherents, and its missionaries had moved into the stronghold of New England orthodoxy and were insisting that men should seek for new revelation and "a restoration of all things." The Prophet Joseph was well aware of this movement and knew that in the popular mind, many casual observers apparently assumed that the Church of Jesus Christ of Latter-day Saints was but one phase of the "Campbellite" agitation. His statement in the fourth article of his Church's beliefs makes it clear that, while we agreed with the "Campbellites" concerning the essential principles and ordinances of the gospel, the similarity ended at the

third statement, because of the insistence that the Church was practicing the ordinance of laying on of hands for the gift of the Holy Ghost. In other articles that follow, there is also an evident awareness that he was contrasting the Church of the Restoration with the movement of Alexander Campbell and disclaiming any relationship to it.

5. *We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the Gospel, and administer in the ordinances thereof.*

Within the ranks of Christian bodies, particularly since the Reformation, the idea had grown into an assumed fact that the only kind of call that came from God to man was a feeling within the soul of a person that he was called to the ministry. Lacking any definite form of Priesthood ordination or any manifestation of its power, and having no belief in the reality of a divine power resident among men on earth, the subject of divine authority was subject to a great variety of interpretations. Most Christians felt that God would accept good intentions in lieu of specific delegation of authority; that sincerity of the minister concerning his "call" to church service was sufficient to guarantee salvation to those who followed him. It had come to be accepted that a specific course of training and a religious apprenticeship were all that God required of his leaders. For example, among the followers of Alexander Campbell, there was a frank admission that divine authority had been taken from the earth; yet they performed the ordinance of baptism by immersion, insisting that its efficacy would be recognized by God.

Joseph Smith apparently felt that this Christian error needed correcting. According to his knowledge, received by revelation, no gospel ordinance has binding value in the eternal worlds unless it is performed by the authority of the priesthood. The call to serve in the Church is not a matter of personal desire, but of specific calling to the office by those who are officially designated to function in the name of God on earth. This short though very positive statement of our belief in regard to this important interpretation of divine authority, places the Church of Jesus Christ of Latter-day Saints

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USING PICTURES IN TEACHING

By Dr. Marion G. Merkley

A century ago, one of the publishers of school books had this significant statement in the preface:

"It has not been deemed expedient to sprinkle this book with pictures, from the conviction that they divert the attention of the pupils rather than to inform his mind or to improve his taste."

The use of pictures to communicate is as old as history. Our earliest written languages were picture signs. People communicate in order to convey meanings from one to another. The message may be an attitude, an idea, or a philosophy of life which must be expressed, received, and understood. There is no longer a single, best way of conveying a message to other people. But the fact that eighty five million people attend the theatrical motion picture weekly, and five hundred million comic books are published annually, tells us something of the significance of pictures in the lives of people.

Today we know that of all the types of memory which have been scientifically tested, the visual is the strongest. What we see we understand more clearly and, therefore, remember longer than that which we merely hear or read.

Using flat pictures has a greater teaching value than motion pictures unless something involving movement is to be taught. For motion can distract and deceive as well as instruct. Members of a church history class studying missionary activities in England and watching a colored sound film of a London street meeting could be so distracted by the beauty of the buildings and the sounds of metropolitan traffic that they would learn less about the British Mission than if

the same scenes had been shown by a series of still pictures.

Similarly, facts can sometimes be best portrayed in black and white. Color can deceive or mislead if unwisely used. We should use pictures to teach true facts, concepts, and understandings.

ABOUT THE AUTHOR

MARION G. MERKLEY writes about Sunday School teaching with a rich background of experience. Born in the Latter-day Saint colonies in western Canada, at Magath, he is now assistant superintendent of Salt Lake City's public schools.

Dr. Merkley taught in the elementary school in Magath, and then was principal of the public school at Coalhurst, Alberta. He later served as a Latter-day Saint seminary teacher, and as principal of the William M. Stewart School in Salt Lake City. He was an assistant professor in the University of Utah's School of Education.

The author is currently president of the Utah Association for Supervision and Curriculum Development. He is chairman of the Salt Lake County Chapter, American Red Cross, and is a member of the board of directors of the Utah Tuberculosis Association.

For ten years Dr. Merkley was a member of the Sunday School general board. He has written one lesson manual and co-authored three others. An affable, quiet educator with a twinkling sense of humor and practical mind, he likes relaxing with a garden hoe.

The student can read endlessly about the culture of Egypt in the time of Moses, the customs, industries, and geographic areas of the Holy Land, and still have only a word-memory of the facts. However, a flat picture collection in natural color, including a Judean shepherd scene and a Western world sheep ranch (compiled from such magazines as *Life* and *National Geographic*), can produce a basis for understanding the cultures of these people. The pictures of the living conditions among the Central American Indians compared with those of the independent, educated Indians found in some sections of North America bring new appreciations and promote wholesome social attitudes.

Our basic task then is to discover the pictures that will be most effective in the communication process. This means the selection of pictures, not as illustrations, not as "interrupters" of the monotony of a lecture lesson, but as a teaching instrument with power to influence toward more effective ways of living.

Special Uses of Pictures

Pictures may be selected and classified according to four special uses: Orientation, motivation, definition, and testing.

Orientation pictures are used to help students visualize an unfamiliar region (area near Mt. Sinai) or concept (baptism). They are used to develop a feeling of familiarity or "at homeness." They aid the students to transport themselves in imagination into the new area.

Motivation pictures are used to challenge students to ask questions which send them into the manuals or other sources for the answers. The pictures of the discovery of Moses in his basket could lead to questions regarding his exact age, the name of the stream of water, and the kinds of plant life in the region.

Definition pictures save time for students by supplying the meaning of new terms. A Conestoga wagon, the Ark of the Covenant, and the "wilderness" may be defined with concepts, through the use of pictures, which would have required lengthy discussions or unprofitable reading.

Testing pictures are those used to test the knowledge acquired or the ability to think in terms of definite concepts which can now be described orally.

Pictures used for these purposes should be handled in accordance
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ADULTS LEARN WITH VISUAL AIDS, TOO

By Gustive O. Larson.



A student who was asked to define "vacuum" replied, "I can't say it but I've got it in my head." Teachers also often have in their heads what they want to say but cannot express it in words. Long ago a Chinese adage pointed out the limitations of verbal communication by comparing it with a visual aid. "One picture is worth a thousand words."

The use of visual aids in training servicemen during World War II gave new impetus to their use in education generally. It is as true in adult education as in elementary that the three R's have been supplemented by the three L's—look, listen, and learn. The camera lens and radio tube have given us tools of communication almost as useful as language itself. Motion pictures and still pictures are closely followed in importance by maps, charts, and other graphic materials.

The successful gospel teacher supplements his verbal communication with visual aids as much as possible. These simplify his message,

make abstract ideas concrete, and save valuable time in the teaching process. But he does not make the mistake of regarding the devices as substitutes for teaching. Visual aids are useful tools—not ends in themselves. Much of their effectiveness depends on selection of proper materials and preparing class members to understand and appreciate them.



William Shelton observes Teacher Dorothy Blackman, 28th Ward, East Riverside Stake, who typifies good teaching resulting from use of visual aids.

Many visual aid devices, involving little or no cost, are available to every gospel teacher—pictures, charts, models, mimeographed materials, and others. The blackboard affords unlimited use to the teacher who learns to talk with chalk. His class members see maps evolve on the board to accommodate the movements of Jesus, the journeys of Paul, or the exodus of modern Saints across a continent; they see principles listed on the board as they develop in class discussion. They see abstract ideas take concrete form; and they see summaries to clarify and clinch the main points of the day's lesson.

Results from the use of visual aids are as varied as the aids themselves. A field trip to "where it happened" provides unequalled direct experience. A visit to the Sacred Grove

not only gives firsthand experience, but develops a feeling of reverence not otherwise obtainable. Fortunately is the teacher who can provide such direct learning experiences. However, the skillful use of moving or still pictures has enabled resourceful teachers to take many a class of adults on unforgettable historic and scenic journeys.

A little book on successful selling tells the salesman, "Having something to show the prospect, as well as making your appeal through the spoken word assists in getting your message across." The same applies to the gospel teacher. The volumes he produced are number one exhibits in any discussion of the literary contributions of Joseph Smith. The evolution of Christianity becomes clear and impressive when charted by organization, principles, and practices under such headings as the *Apostolic Church*, *Catholic trends*, *Protestant contributions*, and the *Restored Church*. Such a chart developed objectively will live in memory long after verbal recitations have been forgotten.

A map of the Mediterranean world, developed on the blackboard before a contributing class, can fix dramatically the exact location of the tiny corner of the world from which sprang the light of Christianity. An outline delineating major events in the progress of the Restored Church through New York, Ohio, Missouri, Illinois and across the wilderness to the Great Basin can do much to condense vaporous confusion of history into logical sequences. A chronological chart showing the frequency of revelations appearing in the Doctrine and Covenants is exciting in its demonstration of how revelation came according to the demands of the restoration. A cartoon showing a young
(Concluded on page 272.)

ABOUT THE AUTHOR

GUSTIVE O. LARSON, author of this interesting and practical article, writes with authority on teaching of adults. Most of his life has been devoted to instructing young adults.

He was born in Holladay, a fruit-rich suburb of Salt Lake City. As a missionary in the California Mission he served as superintendent of both the Sunday School and Young Men's Mutual Improvement Association. While in the mission he prepared three illustrated lectures which were later adopted for Church-wide use. During 1924-26 he was a Latter-day Saint seminary teacher in Richfield and Cedar City Utah. Since 1939 he has been director of the Church institute at the Branch Agricultural College in Cedar City. He was president of the Swedish Mission during 1936-39.

His *Prelude to the Kingdom* is an ably written book on western history. He is also author of *Gateway to Rainbow Land*, and a number of magazine articles. For eight years he has been a chapter chairman of the American Red Cross, and he is a board member of the Utah Heart Association and Utah Association for United Nations.

His hobby is an exciting one: exploring historic trails of the Southwest and navigating western rivers. His wife, the former Virginia Bean, and he have three children.



YOU MORMONS HAVE AN INTERESTING STORY TO TELL

By Marcus Bach

SOMEONE with a scholarly point of view once said that a well-rounded religion should contain three basic elements: 1. traditionalism, 2. intellectual content, 3. mysticism.

A good deal can be said for such an analysis. When you use these three qualities as a touchstone you get a pretty fair standard of evaluation. In my researching among religious groups I have often applied them as a test. In my study of the Mormon faith I used them as a measuring rod and came to some interesting conclusions.

In connection with the first element, traditionalism, I learned that most non-Mormons had the idea that the Latter-day Saint Church started with Joseph Smith, that its beginning went back a brief 125 years, that its origin could be traced to New York state and that it was simply a nineteenth century faith which grew out of the religious fervor of those times. All this is true but it is by no means inclusive.

There is a traditionalism in the

Mormon religion that goes back to creation. There are priestly orders that have their roots in the Mosaic era and there are archeological suppositions that tie in with the ancient history of mankind. The gospel which the Latter-day Saint Church seeks to restore is an age-old gospel of universal brotherhood reflected in symbols and representative in co-operative endeavors as old as time and as modern as man's current need. Mormon worship is rich in institutional forms that go back into the mysteries of man's eternal search for God.

Before the dedication of the inspiring temple at Idaho Falls I was shown through the impressive rooms. What thrilled me most was the ritualistic emphasis depicted in murals, settings and architectural design. All blended tradition with contemporary thought. It seems to me that you Mormons have an interesting story to tell of how this all works and just what this all means, though much of it must always remain part of your esoteric teaching.

I also applied the second touchstone, *intellectual content*. I learned that many people who had only a superficial knowledge about the Latter-day Saint Church contended that the faith lacked an intellectual challenge. They said that you Mormons were told what to believe and you believed it. They insisted that the Church was authoritative and supreme. My research indicated that while all this could be substantiated, it was only a half truth.

There is more permission for the logical speculation in your religion than in many another institutionalized faith. Scholarly investigation and popular consideration of stated tenets are constantly going on. I have been in correspondence with a Mormon layman who, after an examination of many religions, has concluded that he is "intellectually freer" within the framework of

Latter-day Saint polity. I know a Mormon businessman who says the Church gives him complete "democracy of thought." A Mormon attorney is writing and interpreting in his own way, unhampered, certain phases in the field of religious archaeology.

But what I mean by *intellectual content* is not freedom to doubt or the right to investigate. I mean the application of *belief to life*. It is one thing to profess a creed. It is quite another thing to live it. My research has shown me that young men of the Mormon faith not only believe in the missionary program of the church, they demonstrate it. The true Mormon not only reads the Word of Wisdom, he lives it. The real Mormon is not ashamed to keep with his heart what he professes with his lips. Tenets which seem vague and fantastic to the non-

(Concluded on page 286.)

DR. MARCUS BACH

THIS article was prepared especially for *The Instructor* by one of America's eminent contemporary authors. Though not a Latter-day Saint Dr. Marcus Bach has written accurately and brilliantly about the Restored Gospel and the history of its people.

Dr. Bach, associate director of the School of Religion at Iowa State University, has had articles appear in *Reader's Digest*, *Coronet*, and *Christian Century* and other periodicals. His four books—*They Have Found a Faith*, *Report to Protestants*, *The Dream Gate*, and *Faith and My Friends*—have won wide acclaim. A chapter from his latest book, *Faith and My Friends*, has recently been reprinted by the Deseret Book Company under the title, *The Mormon*. Beginning at the Prophet Joseph Smith's birthplace in Vermont, the account traces Mormonism's history to the present, weaving doctrines of the Church as it moves interestingly along.

Instructor readers will find here a different approach to the Gospel that should make them appreciate more the privilege of teaching it in Sunday School.



IDAHO FALLS TEMPLE

HOW TO ESTABLISH COMMON INTEREST*

By Dr. Adam S. Bennion



THE POINT OF CONTACT

How often the good sense of a parent prompts her to ask of a child to whom she is giving instructions, "Are you listening?" The parent realizes that without "listening" the instructions are of little value. The same "listening" or "attending" is the key to all learning. He only learns who really attends.

The bearing of these observations will be clearer if we consider the fact that when pupils come into a classroom for Sunday morning their minds bring in a train of thought vigorously calling for first place in the mental parade. It is a week since these pupils gave attention in Sunday School—to the preceding lesson—since that time scores of other ideas have claimed interest.

Teachers need to be aware of this situation. They ought to be able to enter sympathetically into the state of mind of their pupils and lead them from "where they are" to "where they should be during the Sunday School hour." In short, the teacher faces the problem of establishing a *point of contact*.

The key to it, of course, is attention.

As Magnusson expresses it, "Attention is the centering of consciousness on a portion of its contents." And Angell adds, "Attention is simply a name for the central and most active portion of the field of consciousness."

The mind, of course, during waking hours, is never merely passive. With its flood of ideas it is always recalling, observing, comparing, analyzing, building toward conclusions. These processes go on inevitably—go on with little concern about attention. But when we narrow the field—when we bring our mental energy to a focus on something specific and particular we then attend.

Betts, in his "The Mind and Its

Education" very happily illustrates the meaning of attention:

"Attention Measures Mental Efficiency. In a state of attention the mind may be likened to the rays of the sun which have been passed through a burning glass. You may let all the rays which can pass through your window pane fall hour after hour upon the paper lying on your desk and no marked effects follow. But let the same amount of sunlight be passed through a lens and converged to a point the size of your pencil, and the paper will at once burst into flame."

To follow another analogy, attention is to the energies of the mind what the pipe line leading into the power plant is to the water in the canyon above. It directs and concentrates for the generation of power. Just as the water might run on and on to little or no purpose, so the energies of a boy or girl may be permitted to drift aimlessly toward no conviction unless the teacher wins him to an attention that rivets truth to his life.

How shall we proceed to secure and to hold attention?

In the first place we should remind ourselves that it is a difficult matter to give sustained attention to a single object or idea, unless the object or idea changes. The difficulty is greater with children than with adults. In the second place we should be mindful that it is poor policy either to demand attention or to beg for it.

Where attention has to be secured out of disorder we are justified in making use of stimuli that shock pupils into attention. One of the best illustrations of this sort of procedure was the method used in the David Belasco theatre in New York to get audiences quiet for the opening of the performances. Mr. Belasco was convinced that the orchestra had become a mere accompaniment to the clatter and noise of

the audience, and so he did not trust to that means to secure order. In fact, he discarded the orchestra idea. At the appointed hour for the curtain to rise, the theatre became suddenly dark. It was so dark that the blackness was startling. Immediately upon the silence that attended the shock the soft chiming of bells became audible which led the audience to strain in an attempt to catch fully the effect of the chime. At that point the curtains were drawn and the first lines of the play fell upon the ears of a perfectly quiet audience.

The key to sustained attention when all is said and done, is interest. There is no substitute for the fascination of interest. As Magnusson says: "Monotony is the great enemy of attention. Interest is the attention-compelling element of instincts and desires." The teacher can feel assured of success only when he is so fully prepared that his material wins attention because of its richness and appropriateness. Special thought should be given in the preparation of a lesson to the attack to be made during the first two minutes of a recitation. A pointed, vital question, a challenging statement, a striking incident, a fascinating, appropriate story, a significant quotation—these are a few of the legitimate challenges to attention.

Let us face some actual teaching situations and see how we might hold attention.

1. One teacher had chosen to discuss with his class the question
(Concluded on page 275.)

*Taken from the manual, *Principles of Teaching*, by Adam S. Bennion.

"THOSE who stand for nothing are apt to fall for nothing."

—Ernest P. Baker.



DON B. COLTON

DEVOTED CHURCH AND CIVIC LEADER PASSES

By Harold Lundstrom

Nor only were half a million members of the Deseret Sunday School Union saddened on July 31 at the death of Don B. Colton, a senior member of the Sunday School general board for fifteen years, but also to thousands of missionaries who were given their first real insight and clutch of missionary service under his direction at the Missionary Home his passing was as a personal loss.

Not only was his death a great loss to the Church, but also his service as a former public servant in the Utah House of Representatives, the Utah Senate, and the United States House of Represent-

atives will always stand as a civic contribution of proportions to his fellow citizens.

Before his call to the general board of the Sunday School, Elder Colton had served four years as president of the Eastern States Mission. For many years previous he had served as president of the Uintah Stake in eastern Utah. At the time of his death he was completing fourteen years as director of the Missionary Home. And it was only natural that he would be chairman of the Missions Committee of the Sunday School General Board.

Elder Colton was loved by his fellow board members for having that rare facility of always having time—plus the inclination to help and to be of service. As the board member consultant on Church doc-

trine, he would always make a generous and satisfying analysis of the problem at hand.

Born in the humble circumstances of a log cabin which had only a dirt floor, he had a determination for learning, and he was a graduate of Brigham Young University and a member of the B.Y.U. Emeritus Club. He had also been granted his LL.B. degree from the University of Michigan.

Elder Colton's allegiance to the Church, its leaders, and its cause of serving humanity was as unequivocal as his condemnation of sin, and, indeed, all intemperate manifestations of darkness. A precise, rich, and evocative teacher, missionary, and defender of the Gospel, Elder Colton was as sane in his thinking as he was profound.

USING PICTURES IN TEACHING

(Concluded from page 266.)

with the guiding principles named below.

Guiding Principles for Picture Use

1. Pictures are used to enrich teaching, not as a substitute for lesson preparation.
2. Pictures must have significant teaching value to be worthy of inclusion in the lesson.
3. Pictures must be worthy of study by the teacher in advance of the presentation.
4. Pictures give full value when the presentation is followed by a clarifying discussion to develop true concepts and understandings.
5. Pictures too small to be seen without strain from every seat in the classroom should be passed around for individual study. If they are too valuable to be handled, the small pictures should be projected by using an opaque projector.
6. Pictures should be tested for visibility. Learn the best location in the room from which to exhibit pictures.
7. Pictures shown to the entire class should be placed on an easel or other stable mounting device. Often the teacher's hand shakes with emotion or for emphasis just as the class is getting interested.
8. Pictures should be mounted on light cardboard and numbered for identification in advance, so there will be no distracting delays.
9. Pictures should supply facts and develop impressions. They should not replace discussion and directed study.
10. Pictures should be so integrated into the lesson that the student

consciously feels the need of interpreting it to arrive at the goal set.

11. Pictures should help students observe likenesses and differences in human activities.
12. Pictures should be studied for the facts they tell, and also for the ideas that are suggested.

Pictures are our most effective tools in helping to give us accurate knowledge of peoples, places, and things. This being true, a well chosen collection of pictures is invaluable to worthwhile teaching and learning.

THE individual who is willing to admit faults has one less fault to admit.

—L & N Mag,
hm, Louisville & Nashville Ry.

SPIRITUAL DEVELOPMENT THROUGH MEMORIZATION

For the Month of November

FIRST INTERMEDIATE DEPARTMENT

History of the Church for Children
Course No. 6

Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

—James 1:17.

SECOND INTERMEDIATE DEPARTMENT

Old Testament Stories
Course No. 8

If we say that we have no sin, we deceive ourselves, and the truth is not in us.

—I John 1:8.

ADVANCED JUNIOR DEPARTMENT

The Church of Jesus Christ in Ancient Times
Course No. 11

And I looked and beheld a man among the Gentiles, who was separated from the seed of my brethren by the many waters; and I beheld the Spirit of God, that it came down and wrought upon the man; and he went forth upon the many waters, even unto the seed of my brethren, who were in the promised land.

—1 Nephi 13:12.

SENIOR DEPARTMENT

The Restored Church at Work
Course No. 13

For I will forgive you of your sins with this commandment—that you remain steadfast in your minds in solemnity and the spirit of prayer, in bearing testimony to all the world of those things which are communicated unto you.

—Doctrine and Covenants 84:61.

SENIOR DEPARTMENT

Our Standard Works
Course No. 14

And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you . . .

But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

—John 14:16, 17, 26.

ADVANCED SENIOR DEPARTMENT

Life in Ancient America
Course No. 16

Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

—II Peter 3:13-14.

THE GOSPEL MESSAGE DEPARTMENT

The Gospel Message
Course No. 17

Wherefore, they that fight against Zion and the covenant people of the Lord shall lick up the dust of their feet; and the people of the Lord shall not be ashamed. For the people of the Lord are they who wait for him; for they still wait for the coming of the Messiah.

And behold, according to the words of the prophet, the Messiah

will set himself again the second time to recover them; wherefore, he will manifest himself unto them in power and great glory, unto the destruction of their enemies, when that day cometh when they shall believe in him; and none will he destroy that believe in him.

—2 Nephi 6:13-14.

GENEALOGICAL TRAINING DEPARTMENT

Proving Your Pedigree
Course No. 19g

Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

—I Corinthians 15:29.

FAMILY RELATIONS DEPARTMENT

Parent and Child
Course No. 19a

To every thing there is a season, and a time to every purpose under the heaven: . . .

A time to weep, and a time to laugh; a time to mourn, and a time to dance;

A time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing;

—Ecclesiastes 3:1, 4-5.

GOSPEL DOCTRINE DEPARTMENT

The Gospel Plan
Course No. 19a

And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life.

—John 3:14-16.

"EXCEPT YE BECOME AS A LITTLE CHILD"

By Kenneth S. Bennion

PICTURES this month take us away from troubles that beset the world and call our attention to the little, homey tasks and responsibilities of life—to matters often overlooked in the rush of the world, but actually more important than many problems that trouble the minds of statesmen. For if we turn our attention wholeheartedly to the needs of little children, there will arise a generation that will, to a great extent, wipe away the sins and sorrows of the world.

Before Jesus came to live among men, children occupied a place of little importance; but he glorified them. His classic example of those who were fit to live in the Kingdom of God was a little child. When his disciples would have driven the children away, the Master invited them to Him. He gathered them into his arms and blessed them.

We ought to provide carefully for all the needs of children; for we read: "Lo, children are an heritage of the Lord. . . ." (*Psalms 127:3.*)

God's Gift of Water

The artist, Stemler, undoubtedly drew his inspiration from the following passage:

"And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." (*Matthew 10:42.*)

Probably this verse, too, was in his mind:

"And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (*Matthew 25:40.*)

At another time Jesus said: "And whoso shall receive one such little child in my name, receiveth me. "But whoso shall offend one of these little ones which believe in me, it

were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." (*Matthew 18:5, 6.*)

A study of the picture will yield much understanding and enjoyment. Note how the path leading from the village draws the eyes to the two persons. The woman's scarf and her arm draw the eyes further, to the face and cup or bowl of the child. The water jar and the stripes of the child's costume also emphasize the central point of interest.

Note, too, a point of secondary interest—the little stream of water. This is no well of stagnant water, but a spring of pure, living water. The loop of rope and green branch of the vine help us not to overlook this important detail. Some of the lessons that may be illustrated by Stemler's painting are as follows:

Course 1 (Nursery)—November 30.

Course 4 (Primary)—November 16, 23, 30, and December 7.

Perhaps also Course 19d (Family Relations)—November 30 and December 7.

Child Kneeling in Prayer

In this picture, by Bess Bruce Cleaveland, we see one of God's children being taught to pray. Some of the references given above are equally applicable in this case. Here is another quotation:

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." (*Matthew 5:19.*)

And another quotation: "And it came to pass, that as he was praying in a certain place, when he ceased, one of his disciples said unto him,

Lord, teach us to pray. . . ." (*Luke 11:1.*)

In this case the mother becomes the representative of the Master and teaches her little child to pray.

Again, note how the artist helps us to see the picture that came into his mind. The mother's eyes, arms, and hands, the child's feet and even the moon and stars draw attention to the head of the kneeling child.

Like so many of the pictures in *The Instructor*, this one may have many uses. The following lessons, however, seem to lend themselves especially well to the subject.

Course 1 (Nursery)—November 2.

Course 2 (Kindergarten)—November 16 and 23.

Course 4 (Primary)—October 26, November 2, 9, and 30.

Course 6 (First Intermediate)—November 23.

ADULTS LEARN WITH VISUAL AIDS, TOO

(Concluded from page 267.)

child being pulled in opposite directions by a mother and father of differing religious faiths speaks volumes on family life experience. A realistic budget developed on the board showing the relationship of accumulating expenses to a fixed income is sobering to impulsive youth, driven unprepared toward marriage.

Words broken down to discover exact meanings, dates and other figures jotted down in the progress of discussion are all visual aids in the process of learning. Through their intelligent use, gospel teachers can do much toward focusing attention, holding interest, translating abstractions into concrete ideas, and adding realism to their message.



Printed in U. S. A.



Bess Bruce Cleaveland

Printed in U. S.

THE BEGINNING OF THE HOUSE OF ISRAEL

A STORY FOR CHILDREN

By Marie Fox Felt

Text: Genesis 29: 30: 31: 32: 33.

IN the morning, after Jacob had had his wonderful dream, he arose and continued his journey to Haran when his mother's people lived.

As he neared the city, Jacob saw a well in a field. It was the same well where Eliezer had met Rebekah many years before. By it were three flocks of sheep. The shepherds had brought their animals here to water them. Jacob spoke to the men and asked where they were from. They told him that they came from the city of Haran. He then asked if they knew Laban, the son of Nahor. Nahor, you remember, was Abraham's brother. They said that they knew him well.

As they were talking, a lovely young woman approached with her sheep. The shepherds told Jacob that her name was Rachel and that she was the daughter of Laban. Jacob was delighted and hurried to help his cousin. As he pulled back the large stone that covered the well, so that he might water the sheep for Rachel, he told her who he was. Then he kissed her. Rachel was happy too. She ran quickly to tell her father the wonderful news about Jacob and his arrival in Haran.

Laban and his family were very pleased to meet Jacob and to welcome him to their home. Laban wanted to hear about his sister Rebekah and her family. He had not heard from her since she left Haran many years ago to become Isaac's wife. Jacob gladly told about his father and mother; also about Esau, his brother. He told them of how Isaac was now old and blind but that his mother was still beautiful, also very gracious and loving. He told that Esau was married to a Canaanite girl who worshipped idols and of the great unhappiness that this had brought to his parents. Then Jacob told them that he had come to Haran to find himself a wife

from among his own people. He wanted one who loved and worshipped God as he and his parents did.

Laban invited Jacob to stay with them and to assist him with his flocks of sheep and herds of cattle. This Jacob was glad to do. He served Laban for fourteen years, receiving for this service Laban's two daughters, Leah and Rachel who became his wives. Later he took two other wives, the maids of Leah and Rachel. He also served several more years receiving cattle and sheep for his pay. Although Laban changed Jacob's wages many times, yet because Jacob served the Lord, he was blessed. He came to have many cattle, sheep, camels and servants. God also blessed him with many children, of whom we will tell you some interesting things later.

"And the Lord said unto Jacob, Return unto the land of thy father and to thy kindred, and I will be with thee." (Genesis 31:3.) So Jacob started on his return to his old home where he would meet Esau, his brother of whom he was afraid; also his dear old father. His mother had died. He took his wives and his children, his maidservants and his menservants, his camels and his flocks of sheep and herds of cattle. He did not, however, tell Laban, who was away from his home at the time, that he was leaving.

When Laban learned that Jacob was gone, he was angry. Taking men with him, he followed Jacob for a week, intending to make him come back. God, however, warned Laban in a dream, saying "Take heed that thou speak not to Jacob, either good or bad." (Genesis 31:24.) Laban finally overtook Jacob and chided him for leaving without bidding him good-bye and without permitting him to kiss his daughters or his grandchildren, or letting him send them away "with mirth and with songs." (Genesis 31:27.) Al-

though Laban was angry, he said that God had warned him not to hurt Jacob. You will remember that when God told Jacob to go, He said, "I will be with thee." (Genesis 31:3.) That meant that He would protect him from harm. So Laban kissed them good-bye and returned to his home.

As Jacob went on his way, he again saw angels and knew that God was guarding him. Do you know that God guards us too? His angels are around us, although we cannot see them. But they will guard us carefully if we do right.

Jacob feared that his brother Esau might still be angry with him and want to harm him so he sent messengers to tell Esau that he was coming with all his family and his flocks and herds. When the messengers returned, they told Jacob that Esau was coming to meet him, bringing with him four hundred men, Jacob's fears increased. He prayed to the Lord to protect him by placing love in Esau's heart toward him. He then sent Esau a present of many goats, camels and other animals.

That night Jacob was left alone on one side of a brook where again he saw a heavenly being whom he would not let go until he gave him a blessing. He kept him with him all night. The angel then blessed Jacob and gave him a new name "Israel" which means having power with God and man and prevailing.

When Jacob and Esau met, it was with embraces and kisses, for the Lord had changed Esau's heart. He was now glad to have his brother back again. Esau asked Jacob what was meant by the sending of the animals ahead of him. When Jacob told him that they were a present for him, Esau said, "I have enough, my brother, keep that thou hast unto thyself." (Genesis 33:9.) But Jacob insisted, and Esau accepted the gift.

(Concluded on page 281.)

BOOK REVIEWS

UNDERSTANDING YOUR CHILD

By Milton Bennion

Understanding Your Child, by James L. Hymes, Jr., Prentice-Hall, Inc., New York, 188 pages, \$2.95. Illustrated by H. W. Doremus.

This author speaks out of abundant experience with children, his own and many others, their parents, their grandparents, and their teachers. He has a keen sense of humor and "lets his hair down" when associating with children without impairing his ability to say *no* with firmness, but without rancor or scolding, whenever it is needful for the good of the child and the protection of his parents and other adults. He aims, however, to find other outlets by which the child may realize his ambition for self-expression in ways that will not be harmful to himself or to others.

Throughout the volume opposite points of view are expressed by conservative parents and teachers on the one hand and by the author on the other. These opposing points of

view are made clear by the following quotations:

Some people "act as if they were thinking; I don't care if children are all different, I'm going to treat them all alike. . . . You have to decide for yourself: Are you to go your own sweet way? Or do you want to work with the grain of the wood?" (P. 6)

"How do adults feel about children? How do children come to feel about themselves? Is there a faith in youngsters—and from that faith, friendship, friendliness and companionship and praise?"

"A FAILURE establishes only this, that our determination to succeed was not strong enough."

"This is the place to spend time and thought on human relationships between adults and children. In an atmosphere of love real growth and learning will go on, almost in the face of obstacles. It is this atmosphere we must work hardest for."

"Growth is what you are looking for, but it doesn't come all nicely labeled. It is a process, and youngsters are in the middle of it. If you know this, you won't lose your faith in them." (Pp. 24, 25)

Child study is treated under four major headings: First, "Children Grow"; second, "There is a Plan to the Way They Grow"; third, "Children Want Things Out of Life"; fourth, "There is Some Reason Why."

The author suggests that parents should assist their children in acquiring knowledge of their environment and the facts of life that may not otherwise be acquired without damaging results. A child that is heavily loaded with meaningful questions is a child of promise. It is the proper business of parents and teachers to help, never to hinder, his development at each stage of his mental and moral growth.

The book is abundantly illustrated with appropriate cartoons.

FACT AND FICTION IN CRIMINOLOGY

Fact and Fiction in Criminology, by Arthur L. Beeley, *The Scientific Monthly*, Vol. LXXIV, No. 1, 1952.

The editor's introductory note:

"Dr. Beeley, a social psychologist (Ph. D., Chicago, 1925), was born in England and educated there and in the United States. While on the faculty of the University of Chicago, he was also a research associate to the late Herman M. Adler, Illinois state criminologist. He has done extensive research in crime and punishment, both in this country and in England. He is the author of *The Bail System in Chicago*, *Social Planning in Crime Control*, etc., and a frequent contributor to this and other scientific journals. He is a member of the American Sociological Society

and fellow of the American Orthopsychiatric Association. He is at present head of the Department of Sociology and Dean of the Graduate School of Social Work, University of Utah." (P. 45)

This article is of great interest to the general public and especially to intelligent parents, all public officials who are in any way responsible for penal legislation, administration of criminal laws, treatment of juvenile offenders, school supervisors and teachers, or parents. All should be interested in the following quotation:

"Quite apart from our unwise policy of permitting the indiscriminate use of firearms by the civil population, why should murder be

much more prevalent in this country (U. S. A.) than in any other western democracy? The rate is ten times higher in this country than in Great Britain, for instance." (P. 45)

This article deals with felonies such as murder and sex crimes often associated with murder of women and children. It also deals with misdemeanors and quasi crimes (violations of city ordinances).

The rapidly growing cost of administering jail sentences has stimulated new interest in the merits of the probation system. Enlightened judges are extending the use of this method. They are finding that it has other social values in addition to the economic. Educators will be especially interested in Dr. Beeley's concluding paragraphs:

"What is needed is not so much publicity in the accepted meaning of that word, but rather a systematic program of adult education on the subject. For example, what a rare and magnificent opportunity lies at the door of the public schools, to plan a far-flung scheme of civic instruction and character education dealing with social origins and the tested wisdom of the moral sanc-

tions that lie at the root of our free society. Someday, I predict, a brilliant high school teacher will make a name for himself by the simple device of taking the penal code of his own state and relating it, imaginatively, to the prison population of that same state, using actual life histories as study materials in a civics course in crime prevention.

"Crime in the United States is a

blot on our escutcheon. It is not only our duty but, I am convinced, within our power to do something about it. The philosopher, Alfred North Whitehead, clearly defines responsibility in such circumstances when he said, 'Where attainable knowledge could have changed the issue, ignorance has the guilt of vice.'" (P. 51)

HOW TO ESTABLISH COMMON INTEREST (Concluded from page 269.)

"How May We Build Lives Really Worth While?" He proceeded by holding up a beautiful, fully developed, chrysanthemum. It was clearly a superior specimen—so choice that everyone lingered in his look. "There must be a secret to the growing of so beautiful a flower," said the teacher and in a quiet succession pupils offered the explanations:

- a. Good choice seed.
- b. Rich soil.
- c. Plenty of sunlight.
- d. Ample water.
- e. Cultivation.

Of course, it was easy upon such a platform to bridge over the growing of superior *human plants*. How do you carry over the analogy?

2. Consider a second case from Dubois "Point of Contact in Teaching."

I was once called as a substitute, to teach a class of very frisky boys of perhaps nine to eleven years of age. The lesson was on the Golden Rule. The boys were in a state of ceaseless activity and mischief-making. It was plain that they would be utterly beyond my control if I persisted either in mere Scripture readings or with ethical abstractions. In less time than it takes to tell it, I said to myself, "Get your point of contact; address them through their senses; get on to the plane of boys' interests." I immediately drew an ivory foot rule out of my pocket and asked what it was.

Silence and attention were immediate. Some called it a "ruler," some a "measure," and one finally said it was a "rule." This experimental knowledge of standards, curiosity, and investigating spirit, at once became my allies. I had a three-fold point of contact. It is not essential that every boy should be a carpenter's son or draughtsman in a case like this. The point of contact is in reality not so much with a material object as with the sort of thing—a standard of measurement, for instance—that easily occupies a boy's mind. If the object is a thing of common personal experience with him, so much the better.

My next inquiry was to ascertain what it was made of. Some said ivory, some said bone. The class was in full control. It was easy then to lead them on to an imaginary rule, through keeping them in a certain suspense of meaning, until we had reached the Golden Rule. Questioning then drew from them the relative value of ivory and gold, and of rules made from them—real or figurative. It is unnecessary to follow the process more in detail, but the class was conquered, for that day at least, and their disgraceful hubbub was turned into an exemplary discussion of eternal truth.

Golden texts, theological doctrines, ethical abstractions from Catechism or the Epistles, taken in themselves, would have been hurled at these bright minds in vain; but

the contact with a single tangible object such as a boy would use or at all events, enjoys handling, was the successful point of departure for his spiritual instruction. Observe also that the lesson developed naturally from the material to the moral rule.

3. A third teacher relates that the hardest situation he ever found himself in was in which he came into his classroom, having been detained in the general assembly, only to find his group of boys actually playing leap frog. The boys he was to teach! How should he proceed?

It would have been perfectly natural to administer a rebuke—"to call them down" as the boys would say, or he might have belabored them with a preachment.

But he began by suggesting "That must be quite a game, fellows! What do you call it? Answered, he continued, "Tell me, what are the rules of the game?"

The importance of "going down" was immediately declared only to become the key to the story: "Building a Human Bridge to Life." The story of spanning a narrow chasm that once separated a group of men from food and shelter.

4. It is suggested that the rest of the time of this lesson be devoted to a consideration of possible points of contact in situations which pupils themselves may present.

In connection with this article please refer to pp. 232-236 of the August 1952 Instructor.

ORIGIN AND PURPOSE OF THE ARTICLES OF FAITH (Concluded from page 265.)

apart from practically every Christian denomination in the world. It indicates that nothing but God-given authority is acceptable as the basis for calls to Church service and for the performing of Christian ordinances. (To be continued.)

THERE'S ALWAYS TIME

There is always time to find Ways of being sweet and kind; Time to send the frowns away, Time a gentle word to say; Time for helpfulness, and time To help the weak to climb. But there is no time to spare. For unkindness, anywhere.

—The Young Soldier.

I resolve to speak ill of no men whatever, not even in a matter of truth; but rather by some means excuse the fault that I hear charges upon others, and upon proper occasions, speak all the good I know of anybody.

—Benjamin Franklin

VIEWS OF THE NEWS

What I Do and Learn in Sunday School



HARRIET JUDY

My talk to-night is about what I do and learn in Sunday School. In Sunday School when someone asks me to give a talk or pray I accept their offer because it will help me to be stronger as I grow older; and, on Testimony Sunday, I bear my testimony. In Sunday School I learn to keep the Word of Wisdom—not to take anything harmful into my body.

Now I want to tell a story about a boy named Dick and a girl named Susan. Dick and Susan go to Sunday School. It was a beautiful Sunday morning and a frisky little wind rocked the branches of the old apple tree and Peter Robin was perched in one of the top-most branches rocking to and fro looking about himself. Just then Susan came out of the house and saw Peter Robin.

"It's Peter Robin. He's back," Dick said. He was going to see him and see why he was so slow coming back this year. But Mother said they didn't have time and they hurried along.

On their way Susan told about a dream she had that night and Dick

told about the new house he was going to build for Peter Robin. When they arrived at the church they stopped talking and Dick took off his hat and opened the door for Susan. Then they walked down the aisle and took their seats quietly. Dick sat by Jerry and Susan sat by Nancy. Then they sang a song and then a member of the Priesthood offered the opening prayer.

Dick thought, "Jerry doesn't know that Peter Robin is back."

But just as he leaned over he thought he must not whisper because he was in church, so he did not tell him.

Just at that moment Susan thought that Nancy didn't know about her kitten her grandmother had sent her, so she said, "Nancy."

But just then she thought that she must not whisper and she told Nancy she would tell her after church.

Then they had to separate for classes and they went to class and took their seats quietly. When church was out, Bill, Jerry, Dick, Susan and Nancy walked home together. On their way Susan told Nancy about her kitten her grandmother had sent her and Dick told Jerry he would give him three guesses who was at his house. Nancy

guessed that it was their grandmother and Jerry guessed it was his Uncle Jim. But neither one was right. Just then Peter Robin flew by and neither one had to have another guess.

Dick and Susan like to go to Sunday School and learn about their Heavenly Father. People enjoy having Dick and Susan sit beside them because they are very quiet, and their teacher felt very pleased because they listened to what she said.

I am sure that our Heavenly Father was very pleased with the way Dick and Susan acted in church. What can I do when I go to my Heavenly Father's House to tell him that I know that I am in his house? I can enter the church quietly and sit quietly. I should not whisper and I should bow my head, close my eyes, keep my feet still, and think of what is being said during the prayers. I can say "Amen" at the end of the prayer. I can handle the books carefully. I can leave the church quietly, and I know that my Heavenly Father will be pleased with me if I do as Dick and Susan did in Sunday School. I do this humbly in the name of Jesus Christ. Amen.

Talk given by Harriet Judy, 10, at Sunday School Evening Service, June 1, 1952, in the Franklin Branch of the West Virginia North District, East Central States Mission.

I Talked with Mother About What It Means to be a Latter-Day Saint



STEVEN H. POND

MOTHER asked "What does it mean to you to be a Latter-day Saint?" I answered her, "The fourth Article of Faith tells us what we must do to become a Latter-day Saint." Mother asked me what the fourth Article of Faith was, and I told her, "We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost."

Then we decided that to be a good Latter-day Saint we had to have certain standards. For instance, a good Latter-day Saint should keep the Word of Wisdom, which means not to drink coffee, tea, or liquor, not to smoke, and not eat too much meat.

A good Latter-day Saint should pay tithing, which means to give the Lord one tenth of what we earn every month to pay back our Heavenly Father for what he has done for us in that month.

A good Latter-day Saint should keep the Sabbath Day holy and not work or play on Sunday because Sunday is a day of rest.

We should be reverent and love and respect the Lord.

A good Latter-day Saint should

love his Heavenly Father and all his fellowmen, for we have been taught, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment and the second is like unto it, Thou shalt love thy neighbor as thyself."

A good Latter-day Saint should be prayerful. Prayer is the only way we can communicate with our Heavenly Father. Joseph Smith prayed and his prayer was answered by the Lord, and through him, the Church of Christ was restored to us.

A good Latter-day Saint should be honest so he can look everyone right in the eye, for an honest man has nothing to hide.

(Concluded on page 283.)

GETTING READY FOR THE SEPTEMBER CLASS IN TEACHER TRAINING

By George R. Hill

THE teacher training work commences each year in September. September 28, 1952 is suggested as a suitable date to begin it this year.

With the very high turnover in Sunday School officers and teachers it is crucial that every ward have from fifteen to forty people called and set apart by the ward bishop to become Sunday School teachers.

The ward teacher trainees should be worthy people nominated by the ward superintendency in consultation with the bishop and the ward clerk from a canvass of the ward membership. Often excellently qualified personnel can be found by such a canvass. Just because a person is sixty or more years of age is no reason for not being called to take this course.

The stake superintendency and stake teacher trainer in conference with the ward superintendencies should determine the type of teacher

training class which would best suit the needs of each Sunday School in the stake. The type agreed upon should be widely advertised and the excellent opportunities for teacher development and service should be stressed in each Sunday School, to facilitate acceptance of the call by the bishop. The teacher training work is fascinating, challenging and an outstanding opportunity alike for teachers and parents.

An excellent discussion of the teacher training program occurs in *The Sunday School Handbook*, chapter X, pages 58 to 62. For overcrowded wards in which a stake class is infeasible, a teacher training class meeting during the opening exercises of the Sunday School when ample room is available, has given excellent results and is advocated by the General Board. It is then possible to get the best teacher in the ward, regardless of the fact that he will probably also be teaching a Sun-

day School class, as teacher trainer. What better opportunity could trainees have than to study methods and then go into their teacher's class and observe them in practice?

The stake teacher training adviser should keep in close touch with all ward teacher training classes as well as stake classes, and should be on the alert to pass along any procedures as pertinent information which may be helpful to teacher trainers.

All teacher trainees should be urged to attend the ward Sunday School Faculty Meetings.

The texts for the teacher training course are as follows:

1. Supplement to the Sunday School Teacher Training course by H. Aldous Dixon, William P. Miller, Addie L. Swapp and A. Parley Bates, price 40c.

2. *Teaching as the Direction of Activities* by Wahlquist. Paper 75c, cloth \$1.00.

(Concluded on page 278.)

DESERET SUNDAY SCHOOL UNION GENERAL BOARD COMMITTEES

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YOU MIGHT ASK...

LIBRARIANS

By Wendell J. Ashton.

HERE are questions and answers about Sunday School library work. Some of the questions may be those you would like to ask.

Question: I have just been appointed Sunday School librarian in our ward. How should I go about getting started?

Answer: The first step is to obtain a *Librarian's Guidebook* published by the Deseret Sunday School Union Board. Copies are available at the Deseret Book Company (44 East South Temple Street, Salt Lake City) for thirty cents each. Read it through. Then, may we suggest that you borrow recent issues of *The Instructor* and read through the articles in the Librarians Department. There you will discover how successful librarians elsewhere in the Church have organized their libraries. You then might make a list of items you would like to obtain as the foundation of your library. An excellent plan for doing this would be to ask each teacher in your Sunday School to give you a list of teaching aids he or she would like for the months ahead. You might obtain these suggestions at a faculty meeting, in cooperation with the ward superintendency. Then arrange with your superintendency and bishopric for a place to house your library. This could be a regular classroom, which could be continued as a classroom. It should be a room which can be locked,

and one that is readily accessible to teachers. That will give you a start. The *Guidebook* will give you many suggestions on where to get teaching aids, how to house them, and how to classify and circulate them.

Question: We are ready to start our library. How much money should we seek from our bishopric for giving us the proper start?

Answer: Very little. The wise librarian will first demonstrate that whatever funds are obtained from the bishopric will be put to good use. Perhaps the best part of your library to concentrate on at the beginning will be pictures. Scores of good usable pictures can be obtained from discarded Church periodicals. Mount them. (See *Guidebook*, p. 10, for suggestions.) Classify them. Then work out a system for getting them in the hands of the teachers. One of the best libraries we have observed began with a cracker box bursting with pictures, and an alert librarian keeping the pictures in circulation. A good plan for building a picture file would be to ask teachers to have their classes clip and mount pictures for the library at week-night workshop socials. Classes might be given subjects contained in their respective manuals as the ones for obtaining pictures. After you have demonstrated the helpfulness of your library, you will be more ready to approach your bishopric for funds.

Question: The Primary organization in our ward would like to have access to our Sunday School library. Should we share it with them?

Answer: By all means, yes. But keep your library closely supervised. You might suggest that the Primary/appoint someone to serve as your associate. All pictures, maps, books and other aids should be carefully checked out. Teachers should not be permitted to "raid" the library as though it were the family refrigerator. On the other hand, a workable system for fulfilling all the teachers' needs should be devised. Some suggestions for such systems are contained on page 44 of the *Guidebook*.

Question: Where is there a good Sunday School library that I can visit for suggestions?

Answer: A model Sunday School library has been created at Sunday School headquarters at 50 North Main Street, Salt Lake City. Most materials have been provided by stakes in the Salt Lake area. You are invited to visit it any time, Monday through Friday between 8:30 a.m. and 5 p.m. Special visits can be arranged in the evenings and on weekends. For ward libraries to visit, consult recent issues of *The Instructor*. Outstanding libraries are often featured in the Librarians Department of *The Instructor*.

GETTING READY FOR THE SEPTEMBER CLASS IN TEACHER TRAINING

(Concluded from page 277.)

3. *The Master's Art* by Howard R. Driggs, price \$1.50.

4. *The Principles of Teaching* by Adam S. Bennion, price \$1.25.

These texts may be ordered from

the Deseret Book Company. If the bishop signs the order, the ward can be billed for them at the end of the month.

Please read "It Can Be Done" by

Clarence Barker, in the Teacher Training Department of this *Instructor*. This article describes the work of Sally Lester, stake teacher trainer in Mount Jordan Stake.

HYMN OF THE MONTH

MUSIC

For the Month of November

NOVEMBER, 1952. "Come, Ye Thankful People," *Hymns, Church of Jesus Christ of Latter-day Saints*, No. 29.

FOR CHORISTERS: Structurally this hymn is made up of two eight-measure periods each period has two four-measure phrases. This means that in his or her conducting the chorister must phrase accordingly; thereby, giving intelligent meaning to the form of the hymn. A slight ritard at the end of the second line and a more definite one at the end of the last line will punctuate the periods. A crescendo in the third line will effectively lead to the hymn's climax.

The predominant spirit of the hymn is that of gladness, and this can be emphasized by bringing out the frequently used dotted rhythms with a marked staccato beat. Do not interrupt the gladsome feeling with an interlude, and since there are only two verses, the entire hymn may be played as an introduction.

—David A. Shand

FOR ORGANISTS: Prepare a bright registration with strong four-foot and some two-foot stops on top of the usual eight-foot tone. If two-foot stops are not available, then use the super-octave coupler instead. By all means avoid using sixteen-foot tone in the manuals in congregational accompaniments.

There are a great many repeated notes in the alto voice, and these deserve to be repeated very clearly so far as the organist's finger technique will allow. At the same time the soprano voice-line will "sing" best if played legato. You will notice that the singers will breathe quite naturally toward the end of

every two measures. Observe this carefully, then go "thou" and do likewise.

The bass-line is a very active one, making it more difficult than usual for playing in the organ pedals. If it is more difficult than you can handle, either leave it out, or practice it during the week before.

The tempo should be neither fast nor slow. In other words it should be medium or as we usually say, moderato. But the tempo can be kept buoyant by keeping it fairly steady. Just how can one keep it "steady and buoyant"? Mostly by having one's mind and attention on it. Try it, and see how your playing will improve.

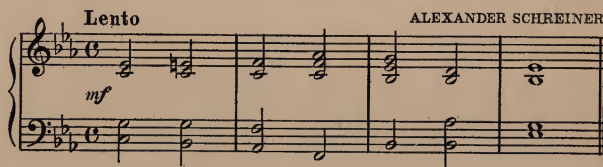
THE ORGAN PRELUDE

The prelude is the call to worship when our people meet on the Lord's Day. They are quite happy to see each other in the Lord's house. Following that greeting it will be well for officers and teachers and congregation to take their seats and begin their greeting to our Heavenly Father in their hearts. For they have met not only for the proper purpose of meeting together but more important for the purpose of greeting and paying devotions to the Most High. It is recommended that our devotions and prayerful worship commence when the devotional prelude is played.

—Alexander Schreiner

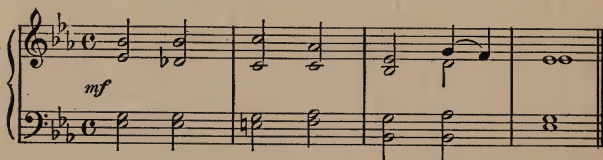
Sacrament Music and Gem

For the Month of November



SACRAMENT GEM

I come to thee all penitent;
I feel thy love for me;
Dear Savior, in this sacrament
I do remember thee.



IT CAN BE DONE!

TEACHER TRAINING

Edited by Clarence Barker



General Board members see class of eighty-five teacher trainees graduate.

EAST JORDAN STAKE did it again this year!

Eighty-five teacher trainees completed a seven-month course and seventy of them are now exercising their talents and techniques as teachers and officers.

Hair-trigger planning and direction, rigid graduation requirements, and a proviso that each graduate contribute a visual aid to the ward library characterize this dynamic program.

The Sunday School teacher training program is for recruitment and training of teachers for all organizations of the Church. The stake Sunday School superintendent, therefore, consults with all eight bishops and ward Sunday School superintendents for finding and selecting names of qualified teacher trainer instructors for each ward.

These leaders, in turn, list the names of available persons suitable for the job, referring the list to Stake Teacher Trainer Sally Lester for final selection. A wise selection is imperative.

The next step is for the ward superintendent, with the approval of the member of the bishopric responsible for Sunday School, to call in the heads of the Sunday School, M.I.A., Primary Association, Relief Society, and of the Aaronic and Melchizedek Priesthood groups to obtain recommendations for potential teacher material.

In this way all organizations become interested.

The names suggested are given because there is reason to believe that with a little training these individuals may become effective gospel teachers.

When the names have been carefully selected by the Sunday School superintendency and ward bishopric, a letter is sent by the bishop to



Bishop Sterling Stoker accepts visual aids contributed by Sister Roma Mortimer and her teacher trainees of Union Second Ward.

each as a direct call to register in the teacher training class.

The class also is publicized widely and all persons interested are invited to enroll.

In this and other spade work, ward superintendents merit a considerable share of credit for their enthusiastic support.

Before any classes begin—and they start in September—Sister Lester calls the ward teacher trainers together for an institute. In this she works with the stake superintendent, Earl D. Evans.

All material to be used is reviewed to the end that the instructors un-

derstand the objective and have an over-all picture of the problems. Bibliography, texts, visual aid helps, and discussions are presented. A complete outline for the course is given to each instructor.

The outline is divided into eighteen lessons. No factual lesson is given on Fast Days, because of the limited time. Instead, a visual aid demonstration is presented—and this is directed at the lesson being studied.

The classes convene during the Sunday School opening exercises, starting half an hour earlier, if possible. Most Relief Society rooms are available during this time. Regular teachers may attend from time to time through arrangements with the superintendent.

When the Sunday School separates for class work, the teacher trainer class is dismissed so that members may attend their regular classes.

At the first lesson, the instructor states requirements for graduation. These are more rigid than in most stakes, but they have been found to be of great value. East Jordan's purpose is to train teachers to do a highly skillful job. Quality rather than quantity is stressed.

The graduation requirements are:

1. Complete a written lesson plan to be checked and criticized constructively by the teacher and returned to the trainee.
2. Present an illustrated lecture using several visual aids such as slides, pictures, opaque projector, and charts.
3. Present a retold story or a two-and-one-half-minute talk using no notes.
4. Keep either a scrap book or a file of suggestions and outlines as given by the instructor in the lesson work. Include also a collection of stories, gems, and actual plans for making and using home-made visual aids.

5. Each graduate must assist in making and contributing one or more visual aids to his or her ward visual aid library. This has proved to be a practicable way to enlarge and enrich the library and to give the new teachers experience making and using such aids.

While the lessons proceed in the eight wards from Sunday to Sunday, the stake teacher trainer visits three or four wards each week. This is possible because time for the classes is staggered from 9:30 to 11:15 a.m.

During these visits, Sister Lester participates in the instruction, often giving demonstrations on posters, chart making, picture holders, scrap-book covers, and papier-mache creative objects. A frequent check is made on progress of each class.

After the instructor has completed the course of eighteen lessons, several work nights are scheduled to finish up visual aid projects to be left in the ward library.

The Sunday School superintendent then obtains from the bishopric time at a Sunday evening meeting for a ward graduation program.

On this evening the whole ward membership has an opportunity to see the fruits of the teacher training course. Members of the class plan and participate in the program, presenting methods, techniques, and visual aids.

The superintendent then receives the visual aids made by the class for the library. He, in turn, presents each graduate with a certificate signed by the bishop, stake and ward superintendents, and teacher trainer instructor.

By April most of the wards have held their ward graduation exercises. So the stake presents an honor program. This is done at union meeting.

Members of each ward class select a representative trainee to demonstrate some phase of their work.



Eris and Kenneth Williams demonstrate a complete lesson on the creation.



Shown above are easels, pictures, flannelboards and posting charts which were presented to Gardenview Ward visual aid library by Miss Alta Miller and her graduates.

In the honor program presented in April, Union First Ward was represented by Eris and Kenneth Williams, who demonstrated a complete lesson on the creation. They used a cleverly constructed combination visual aid kit consisting of a groove board top, plus lite blackboard, and flannel board sides. It resembles a large suitcase, complete with shelves and storing space inside.

A scene from Judea made into a reel was exhibited by Genevieve Jenkins, Midvale Second Ward. She afterwards contributed her little theater to her ward visual aid library.

Various types of hand-made maps and charts were shown and explained by DeVon Barton, Midvale First Ward. These included relief maps made of cereal and papier-mache and heat maps, made by applying crayon so that it melts on the paper giving an oil painting effect.

Margie Giauque, East Midvale First Ward, showed how to use a blackboard five different ways.

A posting chart demonstration on the Church Welfare Plan was presented by Hazel Cannon of Garden View Ward. She used a paneled board made of oak strips, excellent for building a lesson and leaving a summary.

Superintendent Evans then presented a set of maps to each ward to add to the libraries to which the trainees already had contributed.

In the recreation hall, each ward had an excellent exhibit of its visual aid contributions. The following articles were made and left in the libraries:

Flannel boards, blackboards, posting charts, pictures mounted and properly filed, hectographs, groove boards, maps, picture sets, and miniature theaters.

These exhibits were taken back to the wards, filed and stored to be checked in and out for all organizations under direction of a capable librarian.

See Supt. Hill's article in this issue, page 277.

THE BEGINNING OF THE HOUSE OF ISRAEL (Concluded from page 273.)

Jacob then presented his wives and children to Esau. He told his brother how good God had been to him since they last saw each other. Esau then told Jacob of their mother's death but that Isaac their father was still alive and was waiting to greet him.

Due to the fact that Rachel, Jacob's wife was very ill, he and his caravan had to travel very slowly. So as not to delay Esau, the brothers decided to separate and Esau returned to his own home. A short time after this, a baby boy who was named Benjamin, was born to Rachel. The party stopped again for a while, but Rachel did not get well. Soon after this she died and was buried in a place called Bethlehem. Jacob and his caravan then moved on into Hebron.

Upon reaching his homeland, Jacob called upon his father. What a happy reunion that must have been for them. Jacob had come home, blessed and prospered as God had promised that he should. Isaac was very grateful and very happy.

Adapted from Bible and Church History Stories. Used by permission.



"WINDOWS" FOR OUR LESSONS

WARD FACULTY

By Kenneth S. Bennion

THE final unit in our series of faculty meeting lessons this year consists of four topics: "A Wealth of Ideas," "Compelling Organization," "Enriching Illustration," and "Dynamic Participation."

As teachers, too many of us feel that if we have plenty of ideas, we are prepared to go before our classes and teach. In our lesson a month ago, we attempted to show that ideas alone, broad and rich though they may be, are not sufficient. They must be carefully organized; or, like a quiver of arrows shot at random into the air, they will be ineffective.

This month it is our purpose to show that a wealth of ideas, properly organized, must still be supplemented if our teaching is to be successful. The mind, particularly that of a young person, simply cannot sufficiently understand abstract ideas and principles.

Stories and Parables Enrich Lessons

It has been said that an illustration is like a window in a wall. It lets in the daylight, and it is an opening through which the eyes of the soul can see the world beyond our immediate surroundings. Therefore, in all our teaching, let us put "picture windows" in the solid walls of our lessons. Remember the Oriental proverb: "One picture is worth 10,000 words."

The constant plea of the child is, "Tell me a story!" Older folks say, "Show me what you mean." The Samoans glorified Robert Louis Stevenson, because he told them stories they could understand and appreciate. In the days of Greece and Rome the traveling story teller was a welcome guest at cottage or palace.

Later, in England, plays were taken from town to town to provide lessons and entertainment for the villagers. Among primitive peoples everywhere, religion, folk lore, history, and genealogy have always been told in song, story, and picture; and the information has been cherished and handed down from generation to generation.

WHEN we do the best we can,
we never know what miracle
is wrought in our own life, or in the
life of another.

Jesus used parables to illustrate His discourses. Other great teachers and philosophers, both before and after His mortal life, have taught largely by means of stories, pictures, and dramatization. Aesop is such an example. Surely, if the greatest teaching in the past has been accomplished by such means, it is important for us, who follow humbly in the footsteps of the Master Teacher, to turn our attention seriously to methods that will make our own efforts more effective.

Here are a few examples of illustrations that give life to great truths:

The story is told that one night a king and his court sat in the great dining hall of the castle discussing matters of state. Finally the conversation turned toward a question that has stirred the hearts of men since time began—the question of immortality and the afterlife of the soul. Some agreed that there must be an existence after this life; but others doubted, for there was no tangible evidence of a life reaching beyond our own. At that moment a sparrow came through an open window, flew about the room for a time, and then flew out a window on the opposite side of the hall.

"There," said the king, "is an illustration of what we have been discussing. That little bird flew into our room, remained for a time, and then flew on into a world we cannot see. But the bird existed before it came here; and it continues to exist, though it has gone from our vision."

The story of the good Samaritan has been told many times to emphasize the use of pictures and stories. You will find a reproduction of a beautiful painting based on this story in the 1952 Convention issue of *The Instructor*. It is suggested that the picture be used in illustrating this lesson. As explained briefly in that issue, the two greatest of all laws—the one commanding us to love God; the other, to love our fellow men—were given by Moses, hundreds of years before Jesus was born. But apparently, the second law had not been greatly emphasized or clearly understood. According to the historian Josephus, the Jews had, by the Meridian of Time, come to believe that only other Jews were neighbors, and therefore the law given by Moses did not apply to the treatment of so-called Gentiles. But such theory had no place in Jesus' gospel of love.

When the lawyer stood up to tempt Him, saying, "Master, what shall I do to inherit eternal life?" Jesus turned the question back to him, saying, "What is written in the law? How readest thou?"

Here was an opportunity, before a gathering crowd, for the lawyer to get some favorable publicity. Glibly he recited the two great laws. Jesus replied: "Thou hast answered right; this do, and thou shalt live."

By this time, no doubt, a multitude had gathered; and we can almost see the people turn, like spectators at a tennis game, toward the lawyer. He had answered his own question, and was in danger of "losing face." But quickly he recovered

and, "willing to justify himself," sought refuge behind a technicality. He asked another question: "And who is my neighbor?"

Now the eyes of the spectators turned to the face of Jesus. How would he respond? Would He be able to "return the ball?"

But Jesus was a master hand at this kind of "contest." We can almost see Him as He turned from the lawyer and spoke to the multitude: "A certain man went down from Jerusalem to Jericho and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. . . ."

Swiftly He wove the details of His story, carefully choosing his three travelers—a priest, whose duty it was to minister to the needs of everyone; then the Levite, who was, in all things, to aid the priest; and finally the hated Samaritan, who "bound up his wounds" and did all other things necessary to the unfortunate man's recovery.

Then to the lawyer Jesus asked a final question: "Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?"

To the everlasting credit of the lawyer, let us not forget that he gave a forthright answer: "He that showed mercy on him." (See Luke 10:25-37.)

This great commandment had been in the sacred literature of God's chosen people for hundreds of years; but the story Jesus told illustrated the principle involved so strikingly that it has since been associated with Him, rather than with the law as it is given in the Old Testament.

At another time, when Jesus talked with a group of farmers in the neighborhood of Galilee, He told the story of the sower; and His disciples understood well His meaning.

Again, when Jesus wanted to show how important it is that not one of His Father's children be lost, He told the story of the lost sheep.

We have long known that the best way to serve the Lord is to serve His people. It was Jesus who said: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:40.)

In order to make this principle even more clear, Leigh Hunt wrote his famous poem, "Abou Ben Ad-

hem," in which he shows that the Lord loves best those who love their fellow men.

Good Illustrations are Effective

Some time ago, a speaker before a group of young people wanted to emphasize the fact that as children we may be heavy burdens upon our parents. To illustrate his talk, he brought a display of old shoes. First he held up a pair of baby shoes. The child who had worn them was "too little to be a burden either to the mother's back or to her heart." Then he showed a larger pair, worn by a child "too large for the mother to bear on her back; large enough to wander away; perhaps beginning to weigh upon her heart."

Another pair of shoes had carried their owner into "by and forbidden paths," and the mother's heart was

EXPERIENCE shows that success is due less to ability than to zeal, the winner is he who gives himself to his work, body and soul.

heavy. Still other shoes had helped a young man on his way to success and high honor, and the mother's heart was light and filled with gladness.

Sometimes a good illustration, be it story, picture, or article, is more effective than any spoken message. Our history books tell of a "gift" sent by an Indian chief to the governor of a colony. It consisted of a quiver of arrows, meaning war. The governor immediately sent back a pouch filled with powder and lead, meaning that the colonists were prepared to defend themselves. As a result, there was no war between those people.

Some years ago, Elder A. Hamer Reiser, now president of the British Mission, wanted to tell of the hardships of the Pioneers. One phase of his lesson dealt with the food they ate. Therefore, President Reiser prepared a typical pioneer meal, and served samples to each member of the Sunday School General Board. The food consisted of dried beans, parched corn, dried peaches, dried meat, bread made by mixing flour and water, and other items. Every member of the Sunday School Board went away with a clearer understanding of the coarse and uninviting food our Pioneers ate. Each had a keener sense of appreciation for the

blessings that have been made available to us through the sacrifices of those who settled our mountain valleys.

"Picture" Ideas for Better Understanding

Stories, poems, pictures, groove-board scenes, film strips, items of clothing, food, paintings, drawings, tools, and countless other aids are valuable in our teaching. It is our duty and our opportunity, as teachers of young and old, to keep our eyes and our ears open for choice things that can be used to illustrate our lessons. One good illustration may be worth more to our students than anything else we may be able to bring to our Sunday School group. Great teachers in all ages, great writers, and great political leaders, such as Abraham Lincoln, have universally had at their command a wealth, not only of ideas, but also of illustrations. They have provided "picture windows" through which we may see more clearly the world in which we live; the hills, to which we may look for strength; the firmament, lighted by the handiwork of God; our neighbors, of every walk of life, who need our help, or who are waiting to give us of their strength and their guidance, that we may live our lives more effectively.

It is not enough that we go before our classes equipped with ideas, even though they be highly and effectively organized. We must use simple, homely illustrations, that our ideas may be understood.

One other factor is yet lacking, from our formula of good teaching. This is "participation"—the subject of next month's lesson.

I TALKED WITH MOTHER ABOUT WHAT IT MEANS TO BE A LATTER-DAY SAINT (Concluded from page 276.)

A good Latter-day Saint should work and not expect to get something for nothing.

A good Latter-day Saint should be cheerful and always go around with a smile.

To me, being a Latter-day Saint is a great blessing, and I hope I can live up to its standards.

Two-and-one-half minute talk given by Steven Howard Pond, Taft Ward, Bakersfield Stake. He is nine years old and a member of the First Intermediate Class.

WAYS TO GIVE THE CHILD EXPRESSION

JUNIOR SUNDAY SCHOOL

By Margaret Ipson.

Boys and girls of Junior Sunday School age are active and expressive. They have few inhibitions and are anxious to express themselves. There are many opportunities for self-expression during the Junior Sunday School exercises particularly during the lesson period. The wise teacher knows that participation is the child's best means of learning and is eager to find ways to give the child opportunities for expression.

Group discussion is perhaps the most used method of expression. Discussion with small children is often nothing more than conversation. Children love to talk and tell of their experiences but they need guidance so they will stay with the subject being discussed. As the lesson develops by means of skillful questions the teacher helps her boys and girls to think through the lesson problem and develop ideas of their own as to its solution. The contribution of each child is accepted. If necessary it may be restated by the teacher so that it adds to the discussion and moves the lesson along toward its goal.

Another activity in which the entire class can participate is the group project. The project can be any of a number of things: preparing a basket of food for a needy family, preparing to sing a group of songs for a "shut-in," preparing a picture book for an absent classmate, making something for mother, writing a thank you note to the custodian for some special service rendered. In any or all of these activities the children have great opportunity for free expression. As the plans are developed, boys and girls will express their ideas as to how the project should be worked out. Often their ideas are better than those the teacher had in her initial planning. After the plans are made there is great activity in the actual project work, such as: things brought from home; groups chosen to deliver mes-

sages; individuals chosen to gather necessary information; groups selected to prepare materials to be used. During all of these activities the children have many opportunities for the expression of the "kind words and deeds."

To make scrapbooks, either on a group or individual basis, is another good means of expression. Scrapbooks are fun to make and when

GOOD seed planted in good soil brings forth good fruit. Good thoughts planted in good minds brings forth good fruit.

—Blaise Pascal

organized around a particular subject (related to a Sunday School lesson) they have great value as a teaching device. Until the children have had some experience with scrapbooks it might be well for the group to make one together. Pictures related to the subject could be brought from home and pasted in the book at Sunday School. Only those pictures which are appropriate would be used in the book. Other pictures could be saved for books or charts so that everyone's contribution is accepted.

With small children the project should be completed in a rather short period of time as their interest can not be successfully held over long periods. Older children will welcome the opportunity of working on the project for many weeks.

Drawing pictures is an excellent way of obtaining expression from the children as it is an activity in which they can all participate at one time. On large sheets of paper (wrapping paper, butcher paper, wall paper, newsprint), preferably 12 x 18 inches, children will enjoy making pictures that tell about the lesson story. If tables are not available, the children will like to work on the floor or use their chairs as

tables as they kneel in front of them. Children enjoy and appreciate the creative expressions of other children, because their maturity levels are about the same. Their pictures are simple, at times even crude, but they are meaningful to the children and of far greater value than coloring in "ditto" or mimeographed pictures. His own creation helps him remember the lesson and interpret it in terms of his own experience. Pictures drawn by children are valuable contributions for enriching the lesson.

Dramatization offers the child a wonderful opportunity to express himself. The dramatization need not be elaborate. It is just another way of telling a story. Children love to dramatize stories. As each child has a turn to take part in the dramatization he will express in his own way the thought of the story and he will long remember the character he creates. The dramatization should be very informal and simple. The action might need to be limited, but the expression should be free. By means of careful questions and comments the teacher can skillfully guide and direct the thinking of the boys and girls so that their thoughts are clear and their expressions are free and in keeping with the spiritual content of the story being dramatized.

The alert teacher knows that using the blackboard, flannelgraph, cutout board, objects and replicas, learning bits of scripture, gems and poems, singing songs and listening to music are all fine ways of giving the child expression. There is a right way for each lesson, and she is ever on guard searching for it. While there are many ways to give the child expression wise teachers will make sure that each activity chosen becomes a vital part of the lesson fabric. Our work as Sunday School teachers is that of teaching the Gospel of Jesus Christ to the boys and girls of our class and only free ex-

pression which furthers this purpose should be used.

NEXT month's article will be "Planning the Lesson" by Evalyn Darger.

SACRAMENT GEM

As bread you eat
And water drink,
Of Jesus' love
And kindness think.

SONG of the Month for Junior Sunday School:

There are so many lovely "thank you" songs in *The Children Sing* that we suggest you choose your own Song of the Month for November. In choosing a song, however, choose one which expresses the idea of thanks to our Father in heaven for his many blessings. The feast and turkey songs should be sung other places than in Sunday School. A selection could be made from such songs as any of the following which are found in *The Children Sing*: "I Thank Thee Dear Father," p. 1; "Father, Thou Who Carest," p. 5; "Father, Thy Children To Thee Now Raise," p. 6; "Thanks To Our Father," p. 7; "God's Daily Care," p. 28; "Lord, We Thank Thee," p. 35; "Father, We Thank Thee for the Night," p. 41.

—Beth Hooper

The following supplementary material may be used for enrichment purposes in any of the departments of the Junior Sunday School:

KEEP IT OUT

All the water in the world,
However hard it tried,
Could never, never sink a ship
Unless it got inside.

All the evil in the world,
The blackest kind of sin,
Can never hurt you one least bit—
Unless you let it in.
—Adapted from "The Live Oak."

IT PAYS TO BE MINDFUL

"Children, come down right away!" It was mother calling at the foot of the stairs.

Tom, Kate, and Bob looked at each other in dismay. They were having the grandest time in the attic. It was too bad to be interrupted. "Mother always calls just when we are having the best time!" grumbled Tom.

"She wants us to mind the baby, or run to the grocery store for something," guessed Kate; "let's pretend we don't hear."

Bob said nothing, but he got up and went soberly downstairs.

"Now, Bob has gone, she won't need us," said Tom, and so he and Kate went on playing. But they missed Bob after a while, and playing wasn't quite so nice as before. After quite a long time, when Bob didn't come back, Tom and Kate went down to see where he was.

The house was very quiet. Baby was asleep, and Bob was nowhere to be seen.

"Where's Bob, Mother?" asked Kate.

"Bob? Oh," said mother, as if she had just remembered; "Uncle Jim came to take you children down the street to get some ice cream. I called you, but only Bob came. Uncle Jim couldn't wait, so they went alone."

Tom and Kate looked at each other in amazement. "Oh," wailed Kate, "why didn't you tell us? We'd have come right away if we had known why you wanted us."

"Bob came when he didn't know," said mother quietly.

Tom and Kate looked very sad, but said nothing. They knew what mother meant and they were learning their lesson.

WHO IS SHE?

Perhaps you know a little girl
Who's always losing things.
Her head is in a constant whirl—
The things she owns have wings.

She's very sure she puts away
Each article in place,
But when she wants them, they're
astray,
And thus begins the chase.

What work and worry she could
spare
Herself, and others too,
By just a little thought and care.
Now, can this girl be you?

—Children's Friend.

JIMMY'S BUS TRIP

"LET us go down town on the bus," said father. "It hurts my eye to drive the car." Father had had an eye infection. He had been home from the office for many days. "The doctor wants to look at my eye this morning. Mother, you and Jimmy can do some shopping while I see the doctor. Let us take the

early bus then I can stop in the office and see how things are going."

Soon mother, father and Jimmy were at the corner waiting for the bus.

"Here comes the big yellow bus," said Jimmy.

Mother took Jimmy by the hand. She helped him on the bus. Father put two dimes in the money box.

The bus driver winked at mother and father. "I'm afraid I can't let this young man ride," he said. "He didn't pay his fare."

"I'm too little," said Jimmy. "I'm too little to pay."

"Well, we will let you go this time," said the jolly bus driver. Jimmy rather knew the driver was teasing. He and mother had ridden with this driver many times.

"Look," said Jimmy, "the school bus is just ahead of us."

"Isn't that Mrs. Jenkins? Why is she running down the street after the school bus?"

"She probably thinks the school bus is the regular downtown bus," said father.

The bus passengers laughed as they saw a big fat lady running down the middle of the street, waving her umbrella and telling the bus driver to stop.

"Aw," said Jimmy, "She doesn't know that this is the bus she should be on."

"Shall I honk at her?" said the bus driver. "She is chasing the wrong bus." The bus driver honked his horn. The lady turned to get out of the road. Then she saw her mistake. Everyone laughed at her astonishment. The bus driver stopped to let her on. "Don't you know you shouldn't be chasing the wrong bus?" he said. Then the bus went merrily on its way.

The big bus was getting nearer to town. The driver stopped to let more people on the bus. "Look at that lady running to catch the bus. She has her arms full of packages. She must be going to mail them downtown," said mother.

"We'll wait for her," said the driver.

"How kind and thoughtful he is," whispered one lady to another.

"Is that the hospital where I was born?" asked Jimmy as they neared the big red brick hospital.

"That's right," said mother.

"See the man with the white cane. He is holding on to his dog's leash. The dog is guiding him."

(Concluded on page 286.)

JIMMY'S BUS RIDE

(Concluded from page 285.)

"That man is blind," said father. "His dog is a seeing eye dog. He is the blind man's eyes."

"The big bus came to a stop. The bus driver stepped out of the bus and took hold of the man's arm. He led him and the dog onto the bus.

"What a kind bus driver," said one of the passengers.

Soon the family were in town. Mother and Jimmy waited at Father's office until it was time for the stores to open.

"Suppose I meet you at the bus stop at main and center at twelve o'clock," said father, "That will give you and Jimmy time to do some shopping."

Mother and Jimmy had fun looking at the toys in one store. Mother bought a big toy bus for Jimmy. They watched the chickens at the pet shop. "It is just about time to meet father," said mother.

Father was there to meet them. "The doctor said my eye is doing fine. It will soon be better."

"I hope we have the same bus driver going home," said Jimmy. "I like him."

But the bus driver that took them home wasn't the same driver at all. This driver was not jolly. He had

a big long face. He did not make his passengers feel happy.

As they travelled toward their home they saw a lady running to catch the bus. She was almost to the bus stop. But the driver did not wait.

"Just can't wait for her. She is too slow," said the driver.

The lady had such a disappointed look on her face as she saw the bus go by without her.

The big bus wound its way in and out of the traffic. The driver tooted his horn angrily at the cars which were in his way.

An elderly man and a little boy got on the bus at one of the stops. "Step right up," the driver said crossly. "Let's be on our way."

Soon the big bus stopped to let on another passenger. She was a little old lady with some flowers in her arms.

"Will you tell me how to get to 640 Pine Street?" she said.

"Get off at Sixth and Pine Street and walk one-half block south," said the driver.

"Eh?" she said, "I'm a little hard of hearing. Did you say to walk north?"

"No," said the driver crossly and started to tell her all over again.

The little old lady had trouble understanding the driver's directions.

"Sit down and I will help you later," he said grumpily.

She sat in front of mother, father and Jimmy. "We are going near your home," said father. "We will tell you when to get off."

The lady smiled happily. I'm going to take these flowers to a sick friend. She will be glad to see me."

Soon father rang the bell. He told the lady to get off the bus. He showed her in which direction to walk after she left the bus.

"Thank you," she said, "You are so good."

Soon Jimmy and father and mother were home. Jimmy could hardly wait to have his lunch so that he could play with his toy bus.

"Here goes my bus downtown," he said as his bus went under chairs, up on the divan and down the living room. "I would like to be a bus driver when I grow up."

"Why?" said mother.

"So that I could take people places."

"What kind of driver do you want to be?" smiled mother.

Jimmy whispered in her ear. Can you guess what he said?

—Hazel West Lewis

YOU MORMONS HAVE AN INTERESTING STORY TO TELL

(Concluded from page 268.)

Mormon—baptism for the dead, progressiveness of God, celestial marriage—are understood intellectually by the genuine follower of your faith. That is what makes these beliefs vital and I think in all of this you have an interesting story to tell.

I also considered the third ingredient, *mysticism*.

No one has ever explained all of the temple services to me. I have often felt that it should be said of the Mormon faith, "Those who aren't Mormons don't know what it is all about and those who are Mormons won't tell." But one thing I do know and that is that the church abounds in esoteric features and mystical emphases. The life of Joseph Smith is deeply mystical.

Palmyra and the Hill Cumorah, Nauvoo, Carthage, Salt Lake, tell of the part that mysticism and guidance played in the history of the faith. The Book of Mormon is a study in the mystical relationship of God and the children of men.

The aim of the mystical life is spiritual unity with the Creative Force. It is the undergirding of true religion, and by means of it man establishes his ultimate view of the world. Man's "hidden life" is his true life. The thoughts he holds in secret, the attitude he has toward himself, his fellowmen and God, the things he does in his solitude, these constitute his true belief.

I spoke about the mysticism of the Mormons in my book.⁶ I said

that "Brigham Young was like that. His mood changed with the change of the Divine Countenance. When he beheld the river frozen over as if by a miracle, he commanded the people to fall to their knees and give God the praise. They sang and prayed and rejoiced though Nauvoo, the beautiful, was being abandoned and though their temple stood bare and lonely on its highest hill.

"Where to, Brother Young?" the people asked. "Where shall we go?"

"The man of iron and invincible trust in heaven and in himself replied, 'Where God shall lead!'"

Traditionally, intellectually, mystically—you Mormons have an interesting story to tell.

⁶The Mormon, published by Deseret Book Company, Salt Lake City.

HUMOR, WIT, AND WISDOM

NO SYMPATHY

Neighbor, angrily: "Professor, I'm surprised to hear that your chickens have been over the wall scratching up my garden."

Professor, with dignity: "My dear sir, that can hardly be regarded as a phenomenon. If your garden had come over the wall and scratched my chickens, I could have understood your astonishment."

THERE'S ALWAYS SOMETHING

The son: "Say, Pop, how soon will I be old enough to do just as I please?"

The dad: "I don't know, son; nobody has ever lived that long yet."

THE RIGHT LENGTH

The novice was not enjoying his first trip through the air, and his more experienced companion regarded him with amusement. "I say, Bill," he demanded, "What's on your mind?"

"I was just thinking about Abraham Lincoln," replied Bill, thoughtfully.

"Abraham Lincoln?"

"Yes, I was thinking how truthfully he spoke when he said a man's legs ought to be just long enough to reach the ground."

GRAND SLAM

Two Irishmen, who had not seen each other for a long time, met at a fair.

O'Brien: "Sure, it's married I am, and I have got a fine healthy boy, which the neighbors say is the very picture of me."

Malone: "Och, well, what's the harm, so long as the child is healthy?"

HUMAN NATURE

According to a story that comes from across the water, a professor in a Scotch college was giving a demonstration of the properties of various acids.

"Now," he addressed the class, "I am going to drop this two-shilling piece into this glass of acid. What we wish to find out is, will it dissolve?"

"No, sir," came the prompt reply from one of the students.

"No?" repeated the professor; "then perhaps you will explain to the class why it won't dissolve."

"If it would," came the answer, "you wouldn't drop it in."

TRUTH OF THE MATTER

Housewife: "What makes this letter so damp?"

Postman: "Postage due, I guess!"

FOOD FOR THOUGHT

A modern executive is a man who wears out several suits to every pair of shoes.—O. A. Battista.

There's one nice thing about a census. It elevates everybody to the important position of an official statistic.

Accident: Where presence of mind is handy, but absence of body is more healthful.—*Outdoor Ind.*

No money talks louder than hush money when it finally gets its voice back.—*Mutual Moments*

Confidence: The feeling you have, before you know better.—*Kalends of the Waverly Press*

It looks like the next world series is between the Yanks and the Reds.—*Pathfinder.*

Intelligence is like a river . . . the deeper it is, the less noise it makes.—*Gilcrafter*

Washington: the only place in the world where sound travels faster than light.—*Wichita Eagle.*

Middle Class: Those who manage to live in public as the rich do, by living in private as the poor do.

—*Wall Street Journal*

A bargain is usually something you cannot use at a price you cannot resist.

Nothing will cook your goose faster than a red-hot temper.—*Cable*

The worst trouble with the future is that it seems to be here quicker than it used to.

The man who gets the idea that he is a big shot, is often the first to be fired.

Don't forget that an automobile can easily change recreation into a wreck-creation.

Automobiles do not run down so many people as gossip does.

SEVEN TIMES REFINED

THE love of humanity is a precious metal which must be seven times refined before it is worthy of the name. First, it must be refined in the relations of the child to his father and mother, his brothers and sisters; next, in the relations of husband to wife and wife to husband; next, in the relations of parents to their offspring; next, in the special relations created between those who exercise the same vocation; next, in the relations of the citizen to the city, to the state, to the nation; and only then, in the last instance, is that love refined, or rather, thus charged with all the quickening elements of these closer, nearer loves, is it fit to go out toward the human race as such, and to clasp in its ideal embrace humanity as a whole.

—*Our Part in this World*, by Felix Adler

A TEMPLE IN EUROPE

By Max Zimmer

THE choice of Switzerland for the site for the first European Temple of the Church, was indeed a wise choice. Seen from every angle, it is hard to think of a better qualified place for such an important and sacred building. Switzerland, the "oldest republic of the world"—its "Declaration of Independence" dates from August 1, 1291—has been an island of peace and liberty in the midst of an unruly, war-torn Europe for at least one hundred and fifty years. The Swiss had their last real war at the beginning of the 19th century when they were overrun by Napoleon. Ever since that time they were wise enough to keep out of war, devoting their energies and resources to the up-building of their country, while many of the more powerful nations of Europe were involved in wars every twenty or thirty years, destroying again and again what they had built up.

Switzerland is also the country where you will find the spirit of freedom, liberty and independence strong and lively—perhaps more so than in most European nations. It has patterned its last (1874) constitution after the American, the most important of the few exceptions: their president by far has not the same power as the U.S.A. president; he is just a chairman of a board of seven, the "Bundesrat" or federal council, and is president for only one year. Taken as a whole the Swiss are even better educated for real democracy than the Americans; for hundreds of years they have been trained in self-government in their communities and counties (cantons) before their 22 cantons were organized into a federal government.

The Restored Gospel of Jesus Christ has been preached in Switzerland ever since 1850 when Lorenzo Snow from the Council of the Twelve sent T. B. H. Stenhouse to Geneva to open up the work of proclaiming the Glad Tidings in Switzer-

land. Bern has always been a kind of a spiritual center of the Church in that country. For many years the Headquarters of the Swiss and German Missions were situated in Bern. The first German edition of the Book of Mormon, translated by John Taylor and G. Parker Dykes, was published in Bern, Switzerland just a hundred years ago, in 1852,



Downtown Bern, Switzerland

and in 1876 the first German edition of the Doctrine and Covenants—translated by Henry Eyring, grandfather of Dean Henry Eyring of the University of Utah and member of the General Board Sunday School—was also published in Bern.

While the Church had, as in most countries, some opposition even in Switzerland, we never had to suffer persecution or any serious difficulties with the government as, for instance, we had in Germany where hundreds of our missionaries have been banished. In Switzerland, with very few exceptions and just for very short periods in Catholic dominated cantons, we always enjoyed the liberty of proclaiming the

message of the Restored Church. Even today Switzerland is a fruitful mission field of the Church; in the Swiss-Austrian Mission with a population of less than 6,000,000 there were baptized, in 1951, only 116 less converts than in the two German missions with a population of over 60,000,000.

From a historical point of view, Bern is one of the most interesting cities of Europe. Founded in 1191 by Duke Berchtold V of Zaehringen, it became a free imperial city under the jurisdiction of the German Empire in 1218. It was strong enough to withstand two sieges by Rudolf von Habsburg, and the citizens of Bern also defeated the Burgundian nobility in the battle of Laupen in 1338. By 1353 when Bern joined the Swiss Confederation, the city had developed from a small settlement around a castle to a powerful city and canton. After the great fire of 1405 which virtually destroyed the city, Bern was rebuilt in stone. In 1848 the city became the official capital city of Switzerland. Today it has a population of nearly 140,000.

Bern has a University with a faculty of about 200 members and an enrollment of 2500 students. (By the way: this comparatively small country of Switzerland has six more universities: Basel, Fribourg, Geneva, Lausanne, Neuchatel and Zuerich.) The University of Bern began as a School of Theology in 1528, shortly after the city accepted the religious reformation started by the famous Swiss reformer Ulrich Zwingli. At the beginning of the 18th century the school was enlarged to an academy out of which grew the university in 1834. The Library contains over 700,000 volumes.

Although a large part of Bern's activities is concentrated in administration, commerce and manufacturing are important. Some of the principal industrial products are woolen, silk and cotton goods, scientific and instruments.

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BERN SWITZERLAND-PICTURESQUE SITE FOR NEW TEMPLE

DON'T TREAT THEM ALL ALIKE

I AM a Saturday afternoon gardener. But a neighbor's tennis court usually delays my weekly horticultural effort until that brief period when the long shadows reach out over our little frame home and across the back yard.



Drawing by Mel Owen
SPRAYING TREES
Know your pupils, too.

turbed with the early leaf withering. We have even worried about the very life of the trees, which we have nursed along to provide both fruit and shade over the rear lawn—our children's playground.

The unusual leaf condition was quite a mystery for some time. Then we discovered what had happened. Early in the spring I had sprayed our fruit trees with a mixture of powdered lead arsenate and water. The spray seemed to do the job, except that we felt some of the trees would need another spraying later.

The second mixture was made, in a hand-pump spraying can. From a stepladder wobbling with age, I gave the trees another beauty treatment. A few days later some of the leaves appeared limp. Perhaps I had made the mixture too strong, I reasoned. Then my wife Marian told me what had really happened. A bit of dandelion spray had been left in the can. The dandelion spray was all right for the lawn. But it was no facial lotion for apple trees.

And so in our back yard I learned that there are sprays, and there are fruit trees and rose bushes and lawns and zinnias—and what is an effective treatment for one may be injurious to another.

Those apple trees are shaking off the attack, but every now and again I see an old schoolmate or boyhood pal who seems to wear the scars of the wrong kind of spray. Someone has apparently dampened ambition or bruised the will to do what is right simply because he has used dandelion spray on an apple tree.

All around us are good people who have stopped going to Sunday School. Some may give indifference as the reason. Others, "not enough time," or some such

excuse. But if many of them really opened their hearts, they would tell you that someone—perhaps a Sunday School teacher or leader—had mistreated them, or failed to treat them at all.

Your dictionary will tell you that one of the definitions of the word *individual* is "a person." Yes, people *are* individuals. Each is different. You can no more use the same treatment for all those members of your Sabbath School class than you can successfully chase earwigs from garden zinnias with a spray or powder or pill you use to fight malnutrition in house plants.

I once was a police reporter for a hometown newspaper. I recall one fellow who had a habit of coming before the judge in police court. He was only a youth, rather good-looking as I recall. He was brought in for such offenses as petty larceny or shoplifting. It seemed that every time the judge attempted to speak to the lad in the frank, straightforward language that he needed, the boy's mother would lift her voice in the courtroom. In the presence of all, she demanded that no one "pick on" her boy.

That mother was leading her son to the penitentiary—at least so it seemed to some of us—with too much perfume spray. What he needed was a little lead arsenate.

A police officer told me about another boy. His parents had reported him missing from home. About two days later the police found him. He was living with a friend. The lad had obtained a job in a newspaper plant. He seemed to be a good boy. He wanted to earn his own way in the world. But he did not relish returning home. His mother had sprayed him with too much lead arsenate in the form of repeated lashings with both tongue and rod. That boy seemed to need more perfume.

The Hagenbacks of Hamburg, Germany, are said to have changed many of the world's ways of training wild animals. In the 1850's, tamers cracked whips, fired blank pistols, and prodded caged creatures with iron rods. Karl Hagenback believed that animals needed understanding rather than terrifying. He told keepers to discard pistols and rods, and retain only the whip, to show authority. Each animal was given a name. Understanding was emphasized. The Hagenback *Tierpark*, "zoo without cages," became famous.

Animals, in many ways, are not so different from human beings. Where there is personal interest, there is usually more progress and harmony. A woman in our town returned to teaching school after her husband died suddenly. As the school year neared to a close, she told some of us of visits with teenagers she had been guiding. "We could have made so much more progress during the year," she reflected, "had we known each other as well in the beginning as we do now."

Know your pupils. Know them well. Then give each the right spray. And don't forget that some will unfold best with the sweet-smelling aromas of an atomizer—if they are sincere.—Wendell J. Ashton.